THE

RULE OF LIFE.

[Price 3s.]

THE

RULE OF LIFE,

IN

SELECT SENTENCES:

COLLECTED

FROM THE GREATEST AUTHORS,

ANCIENT and MODERN.

Know Thyself. DEL. ORAC.

THE ELEVENTH EDITION, CORRECTED,

WITH ADDITIONS.

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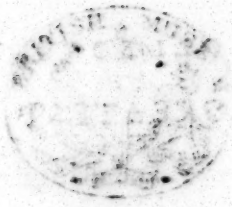

PREFACE.

THE greateſt ornament of the accompliſhed gentleman, is his perfect knowledge of things, and deep inſpection into the principal characters of men. He that aims at this knowledge, ſays the learned Gracian, *muſt make a collection of all good thoughts in books; of apophthegms, or heroical expreſſions, wiſe mens axioms, and obſervations, &c. Now, the laying together theſe neceſſary materials, as a foundation, is the work of the following ſheets; but the ſuperſtructure muſt be the reader's part, and can only be perfected by himſelf; that is, by application and practice.*

Precepts, *when contracted into* ſentences, *ſtrike the affections, and are more eaſily retained: and a few uſeful ones at hand (according to* Seneca*) do more toward a* happy life, *than whole volumes of cautions, that we know not where to find.*

Of the variety of books of this nature, that are publiſhed, few anſwer the deſign, and moſt of them are filled with low and trivial matter, that affords little inſtruction or improvement; yet, as ſome good things are interſperſed among them, thoſe I have here tranſplanted; and acknowledge theſe papers to be ſo far enriched by them: but the major part is extracted from the writings of the moſt eminent Philoſophers, Divines, *and* Moraliſts, *and other approved* Authors, *that have written in the* ſententious *way.*

My

My endeavonr has been to follow nature, *and keep close to* truth. *What seemed to be abstruse, is made clear; and what prolix, contracted in as few words as possible, not to lose their strength and beauty. It cannot be expected, that every sentence should have the authority of a* maxim: *stars differ in brightness; yet those that shine the least may have their influence.*

It was neither practicable, nor did I think it necessary, to clog every line, or sentence, with citation; *for what is good, will stand so, without any great name to support it: but as some are curious of knowing who speaks, as well as what is said, I have to several passages mentioned from whence they were taken.*

The whole is a picture of human life, *wherein the* passions, follies, *and*

foibles *of mankind are delineated, and expreſſed in their proper colours:* virtue *is ſet forth in the moſt amiable light, and* vice *expoſed in its natural deformity.*

A compendium *of* moral inſtitutes *and* counſels, *drawn from the beſt* writers, *will be always entertaining to ingenious minds. And, to make reading the more agreeable, the greateſt part is digeſted under proper heads; the reſt are miſcellaneous: every page containing ſuch variety of uſeful reflections, as to yield at once both profit and pleaſure.*

THE

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THE

THE RULE OF LIFE.

OF EDUCATION, GENIUS, PRECEPT, AND EXAMPLE.

THE great buſineſs of a man is to improve his mind and govern his manners. *Antoninus.*

The educator's care, above all things ſhould be, firſt, to lay in his charge the foundation of religion and virtue.

What ſculpture is to a block of marble, education is to a human ſoul. The philoſopher, the ſaint, and the hero, the wiſe, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have diſinterred, and have brought to light. *Spec.*

If we inquire after the cauſe, that men grow every day more looſe in their prin-

ciples, and vicious in their practices, it ſeems to be, that, in the places of education of perſons of all ranks, there is no book taught that has any relation to the *ſacred writings*.

Parents are commonly more careful to beſtow wit on their children, than virtue; the art of ſpeaking well, rather than doing well: but their manners ought to be the great concern.

It ought always to be ſteadily inculcated, that virtue is the higheſt proof of underſtanding, and the only ſolid baſis of greatneſs; and that vice is the natural conſequence of narrow thoughts; that it begins in miſtake, and ends in ignominy. *Johnſon.*

That man muſt have a ſtrange value for words, when he can think it worth while to hazard the innocence and virtue of his ſon, for a little Greek and Latin; while he ſhould be laying the ſolid foundations of knowledge in his mind, and furniſhing it with juſt rules to direct his future progreſs in life. *Locke.*

The ſubject of duties is the moſt uſeful part of all philoſophy. *Cicero.*

To be prudent, honeſt, and good, are infinitely higher accompliſhments, than the being

being nice, florid, learned, or all that which the world calls great ſcholars, and fine gentlemen. *Charron.*

An induſtrious and virtuous education of children is a better inheritance for them, than a great eſtate. To what purpoſe is it, ſaid *Crates*, to heap up great eſtates, and have no concern what manner of heirs you leave them to?

A falſe ſtep in the inſtitution is as much many times, as ſoul, body, and eſtate, are worth.

Ageſilaus, being aſked, what he thought moſt proper for boys to learn; anſwered, what they ought to do when they come to be men.

Philoſophy, ſays *Seneca*, is turned to philology, and through the fault of both maſters and ſcholars: *they* teach to diſpute, not to live; and *theſe* come to them to mend their wits, not their manners.

There is in ſome tempers ſuch a natural barrenneſs, that, like the ſands of Arabia, they are never to be cultivated or improved. And ſome will never learn any thing becauſe they underſtand every thing too ſoon.

There is no ſuch fop as my young maſter, who is a fool of his lady mother's making:

ſhe blows him up into a conceit of himſelf, and there he ſtops, without ever advancing one ſtep further: ſhe makes a man of him at ſixteen, and a boy all the days of his life after. *Spec.*

Many of our young gentlemen, who are ſent abroad, bring home, inſtead of ſolid virtue, formalities, faſhions, grimaces, and at beſt a volubility of talking nonſenſe; yet ſome perhaps think them well educated; and that foreign vanity is preferable to home diſcretion.

The proverb ſays, *the ſpirit of a ſitting man is moſt prudent.* Thoſe who are naturally deſtitute of judgment and prudence, become greater fools by their *travelling*; it being impoſſible for him, who is a fool in his own country, to become wiſe by running up and down. Which made *Socrates* ſay, he muſt change his ſpirit, and not his climate, to become wiſe.

Zeno, hearing a young man ſpeak too freely, told him, for this reaſon we have two ears, and but one tongue; that we ſhould hear much and ſpeak little.

Xenophon commended the Perſians for the prudent education of their children, who would not permit them to effeminate their minds

minds with amorous ſtories, and idle romances, being ſufficiently convinced of the danger of adding weight to the bias of corrupt nature.

Emulation is a great incitement to induſtry. *Quintilian*, among his excellent rules for inſtructing of youth, ſpeaks to this purpoſe: give me a child that is ſenſible of praiſe, and touched with glory, and that will cry at the ſhame of being outdone; and I will keep him to his buſineſs by *emulation*: reproof will afflict, and honour will encourage him, and I ſhall not fear to cure him of his idleneſs.

The magiſterial ſeverity of ſome pedagogues frights more learning out of children, than ever they can whip into them.

None can be eminent without application and genius. *Ariſtotle* ſays, that to become an able man in any profeſſion whatſoever, three things are neceſſary, which are *nature*, *ſtudy*, and *practice*.

A man of ingenuity may go a great way in the field of learning, by himſelf. *Heraclitus*, a philoſopher of Epheſus, had no maſter or tutor; but attained to great knowledge by his own private ſtudy and diligence. Though this can be no rule,

it is an example to thoſe who have not the advantage of a guide.

Phocylides, the Greek poet, likened education to a ſickle and a hand, for this reaſon; if there was any vice in the ſoul, it would weed it out; and, if there was no virtue as yet in the ſoul, it would plant ſome in.

The memory of the ancients is hardly in any thing more to be celebrated, than in their ſtrict and uſeful inſtitution of youth: by labour they prevented luxury in their young people, till wiſdom and philoſophy had taught them to reſiſt and deſpiſe it.

The bulk of mankind muſt, without the aſſiſtance of education and inſtruction, be informed only with the underſtanding of a child. *Johnſon.*

It is obſerved, that education is generally the worſe, in proportion to the wealth and grandeur of the parents. Many are apt to think, that to dance, fence, ſpeak French, and know how to behave among great perſons, comprehends the whole duty of a gentleman; which opinion is enough to deſtroy all the ſeeds of knowledge, honour, wiſdom, and virtue among us. *Swift.*

Lycurgus

Lycurgus ſeeing a keeper teaching a bloodhound to follow a train; obſerve, ſaid he, what pains yonder maſter takes to make his ſervant uſeful and profitable for his pleaſure: who would not then train up with diligence his ſon in the ſchool of virtue, that he may be a profitable ſervant of the commonwealth?

He that is taught to live upon little, owes more to his father's wiſdom, than he that has a great deal left him, does to his father's care.

It is great imprudence to determine children to any particular buſineſs, before their temper and inclinations are well known. Every one, ſays *Horace*, is beſt in his own profeſſion; that which fits us beſt, is beſt; nor is any thing more fitting, than that every one ſhould conſider his own genius and capacity, and act accordingly.

The mind ought ſometimes to be diverted, that it may return to thinking the better. Little reading, and much thinking, little ſpeaking, and much hearing, is the beſt way to improve in knowledge.

Our common education is not intended to render us good and wiſe, but learned: it has not taught us to follow and embrace

virtue and prudence, but has imprinted in us their derivation and etymology; it has choſen out for us, not ſuch books as contain the ſoundeſt and trueſt opinions, but thoſe that ſpeak the beſt Greek and Latin; and by theſe rules has inſtilled into our fancy the vaineſt humours of antiquity. But a good education alters the judgment and manners. *Ful.*

The ſciences chiefly to be recommended are natural and moral philoſophy; for theſe entertain us with the images and beauties both of nature and of virtue; ſhow us what we are, and what we ought to be: to which we may add mechanics, agriculture, and navigation. Moſt other ſtudies are, in a manner, emptineſs and air; diverſions to recreate the mind, but not of weight enough to make them our buſineſs. *Charron.*

The end of learning is to know God, and out of that knowledge to love him, and to imitate him, as we may the neareſt by poſſeſſing our ſouls of true virtue. *Milton.*

Of CUSTOM, NOVELTY, and OPINION.

IT is the common cuſtom of the world to follow example, rather than precept; but it would be the ſafer courſe to learn by precept, rather than example.

Many bad things are done only for cuſtom; which will make a *good* practice as eaſy to us as an *ill* one.

Examples do not authorize a fault. Vice muſt never plead preſcription.

Cuſtom is the plague of wiſe men, and the idol of fools.

Moſt men live according to opinion or faſhion, which is full of variety, and therefore of perturbation; leaving the direct rule of wiſdom, which renders us calm and ſerene.

Cuſtom ſurpaſſes nature, eſpecially in vice and diſſoluteneſs. When young men know, that they have an unbridled licence, all hope of amendment is utterly periſhed in them, and it is next to impoſſible to reclaim them by counſel, inſtruction, or reaſon.

The opinions of men are as many and as different as their perſons; the greateſt diligence, and moſt prudent conduct, can never pleaſe them all.

Cuſtom leſſens admiration. An indifferent novelty commonly carries it from the higheſt excellence that begins to grow old.

It was a good reply of *Plato*, to one who murmured at his reproving him for a ſmall matter: *cuſtom*, ſaid he, *is no ſmall matter*. A cuſtom or habit of life does frequently alter the natural inclination either to good or evil.

It is common, ſays *Tacitus*, to eſteem moſt what is moſt unknown.

Nature has been extremely fruitful of wonders in theſe kingdoms, that compoſe the Britiſh monarchy; and it is a ridiculous cuſtom, that gentlemen of fortune ſhould be carried away with a deſire of ſeeing the curioſities of other countries, before they have any tolerable inſight into their own. Travelling ſometimes makes a wiſe man better, but always a fool worſe.

Opinion is the main thing which does good or harm in the world. It is our falſe opinions of things which ruin us.

Whether

Whether fondneſs of faſhion, or love of novelty, betray men into the moſt miſtakes, it is difficult to determine. The beſt things are ſlighted by ſome for mere antiquity, though founded upon authority and reaſon; and others maintain a veneration for whatever cuſtom has eſtabliſhed, though founded upon neither.

Every novelty appears more wonderful, as it is more remote from any thing with which experience or teſtimony have hitherto acquainted us; and if it paſſes further beyond the notions that we have been accuſtomed to form, it becomes at laſt incredible. *Johnſon.*

Opinion is the guide of fools; but wiſe men are conducted by reaſon and prudence: it is a monſter; half truth, and half falſehood.

The moſt barren ground, by manuring, may be made to produce good fruit; the fierceſt beaſts, by art, are made tame; ſo are moral virtues acquired by cuſtom. *Plut.*

Vicious habits are ſo great a ſtain to human nature, and ſo odious in themſelves, that every perſon, actuated by right reaſon, would avoid them, though he was ſure they would be always concealed both from God

and man, and had no future puniſhment entailed upon them. *Cicero.*

Moſt men judge according to their intereſts, and abound in their own ſenſe. Let two be of a contrary opinion, yet each preſumes to have right on his ſide: but reaſon, that has always been faithful, never had two faces. *Gracian.*

Much of the pain and pleaſure of mankind ariſes from the conjectures which every one makes of the thoughts of others. We all enjoy praiſe which we do not hear, and reſent contempt which we do not ſee. *Johnſon.*

Novelty has charms, that our minds can hardly withſtand. The moſt valuable things, if they have for a long while appeared among us, do not make any impreſſion as they are good, but give us diſtaſte as they are old. But, when the influence of this fantaſtical humour is over, the ſame men or things will come to be admired again, by a happy return of our good taſte. *St. Evremond.*

Of LAW, JUSTICE, INJURY, and OPPRESSION.

AS to be perfectly juſt is an attribute of the Divine Nature; to be ſo, to the utmoſt of our abilities, is the glory of a man. *Addiſ.*

No man is wiſe or ſafe, but he that is honeſt. *Raleigh.*

Judges ought to be more learned than witty, more reverend than plauſible, and more adviſed than confident: above all things, integrity is their portion, and proper virtue. *Bacon.*

Of all injuſtice, that is the greateſt which goes under the name of law; and, of all ſorts of tyranny, the forcing of the *letter* of the law againſt the *equity* is the moſt inſupportable. *L'Eſtr.*

Juſtice, without mercy, is extreme injury; and it is as great tyranny, not to mitigate laws, as iniquity to break them. The extremity of right is extremity of wrong.

Equity judgeth with lenity, laws with extremity. In all moral caſes, the *reaſon* of the law, is the law. *Scott.*

When

When *Auguſtus* was to give ſentence upon a ſon, who would have killed his father, he did not, as the law required, command him to be thrown into the Tyber, but only to be baniſhed whither his father pleaſed; remembering, that although the ſon deſerved the worſt, yet fathers love to inflict the leaſt.

He that paſſes a ſentence haſtily, looks as if he did it willingly; and there is an injuſtice in the exceſs. *Sen.*

A judge, who is prepoſſeſſed in any cauſe, and does not hear both ſides indifferently, though the judgment he gives be right, yet himſelf errs; for there can be no integrity, where there is any partiality.

Alexander, when he heard any one accuſed, would ſtop one ear with his hand, thereby reſerving audience for the defendant.

Our law ſays well, *to delay juſtice is injuſtice.* Not to have a right, and not to come at it, differ little.

Innocence is no protection againſt tyrannical power; for accuſing is proving, where malice and force are joined in the proſecution. Force governs the world, and ſucceſs conſecrates the cauſe. What avails it

the lamb to have the better cauſe, if the wolf have the ſtronger teeth? It is to no purpoſe to ſtand reaſoning, where the adverſary is both party and judge.

Cicero complained, that many worthy ordinances were ſettled by laws; but thoſe, for the moſt part, were corrupted and depraved by lawyers inventions.

At Thebes were erected ſtatues of judges having no hands, and the chief of them had his eyes ſhut; thereby ſignifying, that among them juſtice was not to be ſolicited either with bribery or addreſs.

All the laws, both of GOD and man, ſuffer ſuch actions as are done involuntarily to go unpuniſhed.

Where no law is, there is no tranſgreſſion.

He that is not above an injury, is below himſelf.

It is a univerſally acknowledged maxim, that as ſoon as any contracting party departs from the condition of his engagements, the other is no longer bound by his.

Magiſtrates are to obey, as well as execute laws. Power is not to do wrong, but to puniſh the doers of wrong.

Archidamus

Archidamus being aſked, who was the maſter of Sparta; anſwered, the laws, and next them the magiſtrates.

Religion in a magiſtrate ſtrengthens his authority, becauſe it procures veneration, and gains a reputation to it: and, in all the affairs of this world, ſo much reputation is really ſo much power. *Tillotſ.*

Nothing is more againſt reaſon and nature, than for a man to exact of his neighbour beyond his ability, or oppreſs him by violence and force, or colour of law: it is enough for ſuch to bear their misfortune, without being perſecuted, and treated with that inſolence and ſeverity they too often meet with. Lawful ends may be very unlawfully attained.

Neceſſity, that great refuge and excuſe for human frailty, breaks through all laws; and he is not to be accounted in fault, whoſe crime is not the effect of choice, but force. *Sen.*

The man who wants mercy, makes the law of the land his goſpel, and all his caſes of conſcience are determined by his attorney. The guilt of being unfortunate is never to be defended by the beſt advocate in the world; all he can do, or ſay, will be received

received with prejudice by an uncompaſſionate creditor. *Spec.*

Solon being aſked, why among his laws, there was not one againſt perſonal affronts; anſwered, he could not believe the world ſo fantaſtical as to regard them.

A promiſe againſt law or duty is void in its own nature. If it be juſt, ſays *Ageſilaus*, I promiſed it; if unjuſt, I only ſaid it. And that is the condition of the obligations in all caſes.

It was the ſaying of a certain prince, that we muſt diſpenſe with juſtice in ſmall matters to keep it in greater.

There have been many laws made by men, which ſwerve from honeſty, reaſon, and the dictates of nature. By the *law of arms*, he his degraded from all honour who puts up an affront; and, by the *civil law*, he that takes vengeance for it, incurs a capital puniſhment. He that ſeeks redreſs by law for an affront, is diſgraced; and he that does not ſeek redreſs this way, is puniſhed by the laws. *Montaigne.*

Fidelity and truth are the foundation of all juſtice.

Perjury is not only a wrong to particular perſons, but treaſon againſt human ſociety; ſub-

ſubverting at once the foundations of public peace and juſtice, and the private ſecurity of every man's life and fortune. *Tillotſ.*

In this world men thrive by villainy; and lying and deceiving are accounted juſt, and to be rich is to be wiſe, and tyranny is honorable; and though little thefts and petty miſchiefs are interrupted by the laws, yet if a miſchief become public and great, acted by princes, and effected by armies, and robberies be done by whole fleets, it is virtue, and it is glory. *Taylor.*

If every ſuitor ſuffered as much for the holy faith, as he does about the travel of his proceſs, there would be as many martyrs in chancery, and other courts of juſtice, as were at Rome in the times of perſecutions by the old emperors.

The laws keep up their credit, not becauſe they are all juſt, but becauſe they are laws: this is the myſtical foundation of their authority, and they have no other. *Montaigne.*

Of TEMPERANCE, PRUDENCE, and FORTITUDE.

THE richeſt endowments of the mind are temperance, prudence, and fortitude. Prudence is a univerſal virtue, which enters into the compoſition of all the reſt; and where that is not, fortitude loſes its name and nature. *Voiture.*

Self-denial is the moſt exalted pleaſure; and the conqueſt of evil habits is the moſt glorious triumph.

A wiſe man ſtands firm in all extremities, and bears the lot of his humanity with a divine temper. *Sen.*

What can be more honorable than to have courage enough to execute the commands of reaſon and conſcience; to maintain the dignity of our nature, and the ſtation aſſigned us: to be proof againſt poverty, pain, and death itſelf; ſo far as not to do any thing that is ſcandalous or ſinful to avoid them: to ſtand adverſity under all ſhapes with decency and reſolution? To do this is to be great above title and fortune. This argues the ſoul of a heavenly extrac-

extraction, and is worthy the offspring of the Deity. *Col.*

Virtue is made for difficulties, and grows ſtronger and brighter for ſuch trials.

Men will have the ſame veneration for a perſon who ſuffers adverſity without dejection, as for demoliſhed temples, the very ruins whereof are reverenced and adored.

There is an heroic innocence as well as an heroic courage. *St. Evr.*

It is a maxim of prudence, to leave things before they leave us.

The true way to advance another's virtue, is to follow it; and the beſt means to cry down another's vice, is to decline it.

There can be no peace in human life without the contempt of all events. *Sen.*

The greater the difficulty, the more glory in ſurmounting it; ſkilful pilots gain their reputation from ſtorms and tempeſts.

To be valorous is not always to be venturous.

As fortitude ſuffers not the mind to be dejected with any evils; ſo temperance ſuffers it not to be drawn from honeſty by any allurements.

A warm

A warm heart requires a cool head. Courage without conduct is like fancy without judgment; all ſail and no ballaſt.

No man was ever caſt down with the injuries of fortune, but he ſuffered himſelf before to be deceived by her favours.

Judgment is the throne of prudence, and ſilence is its ſanctuary.

Nothing would fortify us more againſt any manner of accidents, than the poſſeſſing our ſouls with this maxim; *we can never be hurt but by ourſelves.* If our reaſon be what it ought, and our actions according to it, we are invulnerable. *Char.*

Fortitude has its extremes, as well as the reſt of the virtues; and ought, like them, to be always attended by prudence. *Voiture.*

A wiſe man is out of the reach of fortune, and all attempts upon him are no more than *Xerxes'* arrows; they may darken the day, but they cannot ſtrike the ſun.

Charity obliges not to miſtruſt a man; prudence, not to truſt him before we know him.

He who loſes wealth loſes much; he who loſes a friend, loſes more; but he that loſes his ſpirits, loſes all.

A virtuous

A virtuous and well-diſpoſed perſon, like to good metal, the more he is fired, the more he is fined; the more he is oppoſed, the more he is approved: wrongs may well try him, and touch him, but cannot imprint in him any falſe ſtamp. *Rich.*

The virtue of *proſperity* is temperance; the virtue of *adverſity* is fortitude; which in morals is the more heroical virtue. Proſperity is the bleſſing of the Old Teſtament, adverſity is ths bleſſing of the New, which carries the greater benediction, and the clearer revelation of GOD's favour. *Bacon.*

Though fortune ſeems to be a univerſal miſtreſs, yet prudence belongs to her. When we are guided by prudence, we are ſurrounded by all other divinities.

Prudence is of more frequent uſe than any other intellectual quality; it is exerted on ſlight occaſions, and called into act by the curſory buſineſs of common life. *Johnſon.*

There is a mean in all things: even virtue itſelf has its ſtated limits; which not being ſtrictly obſerved, it ceaſes to be virtue. *Horace.*

A viruous habit of the mind is ſo abſolutely neceſſary to influence the whole life, and

and beautify every particular action; to over-balance or repel all the gilded charms of avarice, pride, and ſelf-intereſt; that a man deſervedly procures the laſting epithets of *good* or *bad*, as he appears either ſwayed by, or regardleſs of it.

The prerogatives of good men appear plainly in this; that men bear more honour to the ſepulchres of the virtuous, than to the palaces of the wicked.

A man of virtue is a honour to his country, a glory to humanity, and ſatisfaction to himſelf, and a benefactor to the whole world: he is rich without oppreſſion or diſhoneſty, charitable without oſtentation, courteous without deceit, and brave without vice.

Of ANGER and REVENGE.

AN angry man, who ſuppreſſes his paſſions, thinks worſe than he ſpeaks; and an angry man that will chide, ſpeaks worſe than he thinks. *Bacon.*

If you be affronted, it is better to paſs it by in ſilence, or with a jeſt, though with ſome diſhonour, than to endeavour revenge. If you can keep reaſon above paſſion, that and watchfulneſs will be your beſt defendants. *Newton.*

Better to prevent a quarrel beforehand, than to revenge it afterward.

A vindictive temper is not only uneaſy to others, but to them that have it.

Diſlike what deſerves it, but never hate; for that is of the nature of malice, which is almoſt ever to perſons, not to things.

Anger may glance into the breaſt of a wiſe man, but reſts only in the boſom of fools.

In all things, miſtakes are excuſable; but an error that proceeds from any good principle, leaves no room for reſentment.

None

None more impatiently ſuffer injuries, than thoſe that are moſt forward in doing them.

What men want of reaſon for their opinions, they uſually ſupply and make up in rage. *Tillotſ.*

It was a good method obſerved by *Socrates:* when he found in himſelf any diſpoſition to anger, he would check it by ſpeaking *low*, in oppoſition to the motions of his diſpleaſure.

Diſcord is every-where a troubleſome companion: but when it is ſhut up within a family, and happens among relations that cannot eaſily part, it is harder to deal with.

It is much better to reprove than to be angry ſecretly.

He that waits for an opportunity of acting his revenge, watches to do himſelf a miſchief.

Paſſion evaporates by words, as grief does by tears.

By taking revenge, a man is but even with his enemy; but, in paſſing it over, he is ſuperior. *Bacon.*

It is the only valour, to remit a wrong; and the greateſt applauſe, that I may hurt, and would not.

To be able to bear provocation is an argument of great wiſdom; and to forgive it, of a great mind. *Tillotſ.*

It coſts more to revenge injuries, than to bear them.

One long anger, and twenty ſhort ones, have no very great difference.

He that will be angry for any thing, will be angry for nothing.

The moſt irreconcileable enmities grow from the moſt intimate friendſhips.

None ſhould be ſo implacable as to refuſe a humble ſubmiſſion. He whoſe very beſt actions muſt be ſeen with favorable allowance, cannot be too mild, moderate, and forgiving. *Spec.*

To pardon faults of error is but juſtice to the failings of our nature.

There cannot poſſibly be a greater extravagance, than for a man to run the hazard of loſing his life to ſatisfy his revenge. When *Mark Anthony*, after the battle of Actium, challenged *Auguſtus*, he took no further notice of the inſult, than ſending back

back this anſwer: If Anthony was weary of his life, there were other ways of diſpatch beſide fighting him; and, for his part, he ſhould not trouble himſelf to be his executioner.

The nobleſt remedy for injuries is obliviion. Light injuries are made none, by not regarding them.

To err, is human; to forgive, divine. *Pope.*

Only by pride comes contention.

Revenge ſtops at nothing that is violent and wicked. The hiſtories of all ages are full of the tragical outrages that have been executed by this diabolical paſſion.

It was a ſtrange revenge of a countryman who was the laſt life in the leaſe of an eſtate, in his patron's poſſeſſion; who, taking ſomewhat ill of his landlord, immediately poiſoned himſelf, to defeat the other of the eſtate.

A more glorious victory cannot be gained over another man, than this; that, when the injury began on his part, the kindneſs ſhould begin on ours. *Tillotſ.*

If we do not ſubdue our anger, it will ſubdue us. It is the ſecond word that makes the quarrel.

Yielding pacifies great offences.

We ought to diveſt ourſelves of hatred, for the intereſt of our own quiet. *St Evr.*

Anger begins with folly, and ends with repentance. *Pythag.*

We often forgive thoſe that have injured us; but we can never pardon thoſe that we have injured. *Rochef.*

The more high and lofty a building is, the more props it wants to be kept up. We ought never to deſpiſe the reſentment of our inferiors, becauſe the leſs we fear it, the more it is dangerous.

As we often are incenſed without cauſe, ſo we continue our anger, leſt it ſhould appear to our diſgrace, to have begun without occaſion.

A wiſe man has no more anger than ſhows he can apprehend the *firſt* wrong, nor any more revenge than juſtly to prevent a *ſecond.*

Vexation is rather taken than given. Revenge never repairs an injury.

Hipponax, a poet of Epheſus, was ſo deformed of viſage, that *Bupalus* drew his picture for men to laugh at: upon which he wrote ſuch ſharp verſes againſt the painter,

er, that for anger and ſhame he hanged himſelf.

A man does then only take ſatisfaction and revenge, when he humbles his enemy, and forces him to ſubmiſſion. *Char.*

One unquiet perverſe diſpoſition diſtempers the peace and unity of a whole family or ſociety; as one jarring inſtrument will ſpoil a whole concert.

Our paſſions are like the ſeas agitated by the winds; and as GOD has ſet bounds to thoſe, ſo ſhould we to theſe: *ſo far they ſhall go, and no farther.*

In ſickneſs, our diſtemper make us loathe the moſt natural meat; in anger, our fury makes us reſiſt the moſt courteous advice.

That anger is not warrantable that has ſeen two ſuns.

The moſt tolerable ſort of revenge is for thoſe wrongs which there is no law to remedy: but then let a man take heed that the revenge be ſuch as there is no law to puniſh; elſe a man's enemy is ſtill beforehand, and is two for one. *Bacon.*

There is not any revenge more heroic, than that which torments envy, by doing good.

Diogenes, being aſked, how one ſhould be revenged of his enemy; anſwered, by being a virtuous and honeſt man.

The diſcretion of a man defers his anger, and it is glory to paſs over a tranſgreſſion.

It was a pretty victory which *Euclid* got of his angry brother, who, being highly diſpleaſed, cried out, *let me periſh, if I be not revenged!* But he anſwered, *and let me periſh, if I do not make you kind, and quickly to forget your anger!*

Men of proud and paſſionate tempers, like thoſe who have peſtilential diſeaſes, have only this advantage from their defects, that, though they be not guilty at all of valour, yet they cauſe all the world to fly from them. *Balzac.*

Inconſiderate raſhneſs may leſſen the evil of a miſchance done by us, but cannot fully abſolve us from it. For reaſon is given us, that in all our actions we ſhould govern ourſelves by advice of it.

We muſt forget the good we do, for fear of upbraiding: and religion bids us forget injuries, leſt the remembrance of them ſhould ſuggeſt to us a deſire of revenge.

Hatred

Hatred is ſo durable and ſo obſtinate, that reconciliation on a ſickbed is the greateſt ſign of death. *Bruyere.*

A paſſionate temper renders a man unfit for advice, deprives him of his reaſon, robs him of all that is great or noble in his nature; it makes him unfit for converſation, deſtroys friendſhip, changes juſtice into cruelty, and turns all order into confuſion.

Thoſe who are vexed to impatience, are angry to ſee others leſs diſturbed than themſelves; but when others begin to rave, they immediately ſee in them what they could not find in themſelves, the deformity and folly of uſeleſs rage.

Of AMBITION, AVARICE, PRIDE, and PRODIGALITY.

OF all human actions, pride ſeldomeſt obtains its end; for aiming at honour and reputation, it reaps contempt and deriſion.

Covetous men need money leaſt, yet moſt affect it; and prodigals, who need it moſt, do leaſt regard it.

That plenty ſhould produce either covetouſneſs or prodigality, is a perverſion of providence; and yet the generality of men are the worſe for their riches.

Poverty wants ſome, luxury many, avarice all things. *Cowley.*

To live above our ſtation ſhows a proud heart; and to live under it diſcovers a narrow ſoul.

There is no greater ſign of a mean and ſordid ſpirit than to doat upon riches; nor is any thing more magnificent than to lay them out freely in acts of bounty and liberality. *Cicero.*

Avarice and ambition are the two elements that enter into the compoſition of all crimes.

crimes. Ambition is boundleſs, and avarice inſatiable.

Sordid ſelfiſhneſs does contract and narrow our benevolence, and cauſe us, like ſerpents, to unfold ourſelves within ourſelves, and turn out our ſtings to all the world beſide. *Scott.*

Pride and illnature will be hated in ſpite of all the wealth and greatneſs in the world. Civility is always ſafe; but pride creates us enemies.

If a proud man makes me keep my diſtance, the comfort is, he keeps his at the ſame time. *Swift.*

Where avarice rules, there is nothing of humanity. Intereſt ſuperſedes all arguments of affection and conſanguinity.

Money, like dung, does no good till it is ſpread. There is no real uſe of riches, except it be in the diſtribution; the reſt is but conceit. *Bacon.*

Some are by nature ſo covetous and miſerable, that it is as much in vain to attempt to enlarge their minds, as to go about to plough the rocks.

Liberality makes friends of enemies; but pride makes enemies of friends.

It is fruition, and not poſſeſſion, that renders us happy. *Montaigne.*

Oſtentation and pride, upon the account of honours and preferments, is much more offenſive, than upon any perſonal qualifications. *Rochef.*

It is not the *height* to which men are advanced, that makes them giddy; it is the *looking down* with contempt upon thoſe below them.

A *cavalier*, hearing that an old friend of his was advanced to a *cardinalate*, went to congratulate his eminence upon his new honour.—Pray, ſir, ſays the *cardinal*, may I crave the favour of your name, and your buſineſs? I am come, ſays the *cavalier*, to condole with your eminence, and to tell you how heartily I pity men that are overcharged with dignity and preferment; for it turns ſome people's brains to that degree, that they can neither ſee nor hear, nor underſtand, like other men; and makes them as abſolutely to forget their old friends, as if they had never ſeen them before in their lives.

Seneca obſerves well, that it is the conſtant fault, and inſeparable ill quality of ambition never to look behind it.

It is a very great unhappiness in a man to be too well known to the world, and too much unknown to himself. *Alexander* was below a man, when he affected to be a god.

The same action which has no less than a diadem for its aim, has often an ignominious death for its end.

He has most that covets least. A wise man (says sir *P. Sidney*) wants but little, because he desires not much.

It is rightly said, that covetousness must be a miserable vice, to weary man in procuring riches, and not suffer him to enjoy them when gotten.

What can be a more wretched sight, than to see a starving miser *mortify* without religion? To submit to such voluntary hardships to no purpose, and lose the present, without providing for the future?

He that spares in every thing is niggardly; and he that spares in nothing is profuse: neither of which can be generous or liberal.

The prodigal robs his heir, the miser robs himself. *Bruyere.*

It is a much easier task to dig metal out of its native mine, than to get it out of the

covetous man's coffer. Death only has the key of the miſer's cheſt.

He is a ſlave to the greateſt ſlave, that ſerves none but himſelf.

Pitiful! that a man ſhould ſo care for riches, as if they were his own; yet ſo uſe them, as if they were another's: that when he might be happy in ſpending them, will be miſerable in keeping them; and had rather, dying, leave wealth with his enemies, than, being alive, relieve his friends.

Zeno ſaid, that an avaricious man was like barren ſandy ground, which ſucks in all the rain and dew with greedineſs and thirſt; but yields no fruitful herbs or plants to the inhabitants.

Many take a pride to inſult over the timorous; and mean and low ſubmiſſions do but ſwell them up to a more extravagant and remorſeleſs barbarity. *Char.*

Pride joined with many virtues, chokes them all.

Some people are all quality; you would think they were made up of nothing but title and genealogy: the ſtamp of dignity defaces in them the very character of humanity, and tranſports them to ſuch a degree of haughtineſs, that they reckon it below

below them to exerciſe either goodnature or complaiſance.

If we could trace our deſcents, ſays *Seneca*, we ſhould find all ſlaves to come from princes, and all princes from ſlaves. We are all of us compoſed of the ſame elements; all of us equal, if we could but recover our evidence: but, when we can carry it no further, the herald provides us ſome hero to ſupply the place of an illuſtrious original; and there is the riſe of arms and families.

Likeneſs begets love; yet proud men hate one another.

Intereſt ſpeaks all manner of languages, and acts all ſorts of parts: virtues are loſt in intereſt, as rivers in the ſea.

A poor ſpirit is poorer than a poor purſe. A very few pounds a year would eaſe a man of the ſcandal of avarice. *Swift.*

What madneſs is it for a man to ſtarve himſelf, to enrich his heir, and ſo turn a friend into an enemy! For his joy at your death will be proportioned to what you leave him. *Seneca.*

Hiſtory tells us of illuſtrious villains; but there was never an illuſtrious miſer in nature. *St. Evr.*

It

It is as disagreeable to a prodigal to keep an account of his expences, as it is to a sinner to examine his conscience; the deeper they search, the worse they find themselves.

A wise man will desire no more than what he may get justly, use soberly, distribute cheerfully, and live contentedly. *Bacon.*

Nothing can be more vain than to court popular applause, if we consider the emptiness of the sound, the precarious tenure, the little judgment of those that give it us, and the narrow compass it is confined to.

The best kindness of a proud man has often such a mixture of arrogancy, as their greatest obligations are rendered ungracious to a worthy receiver.

It is rare to see an immoderate ambition which is not accompained with a mean subjection.

Where is that advantage under the sun, that any but a madman would be proud of? Or where is that pride itself, that any mortal in his right wits would not find reason to be ashamed of? *L'Estr.*

He that swells in prosperity, will shrink in adversity.

To

To be proud of knowledge is to be blind in the light; to be proud of virtue is to poiſon yourſelf with the antidote; to be proud of authority is to make your riſe your downfal.

There is not the greateſt man living, but may ſtand in need of the meaneſt, as much as the meaneſt does of him.

The beſt way to humble a proud man is to take no notice of him.

Ambition to rule is more vehement than malice to revenge.

The talleſt trees are moſt in the power of the winds, and ambitious men of the blaſts of fortune. Great marks are ſooneſt hit.

A perſon who ſquanders away his fortune in rioting and profuſeneſs, is neither juſt to himſelf or others; for, by a conduct of this kind, his ſuperfluities flow in an irregular channel, and thoſe that are the moſt unworthy are the greateſt ſharers of them, who do not fail to cenſure him when his ſubſtance is exhauſted.

A man's deſires always diſappoint him; for, though he meets with ſomething that gives him ſatisfaction, yet it never thoroughly anſwers his expectation. *Rufo.*

If

If money be not thy ſervant, it will be thy maſter. The covetous man cannot ſo properly be ſaid to poſſeſs wealth, as that may be ſaid to poſſeſs him. *Char.*

What man in his right ſenſes, that has wherewithal to live free, would make himſelf a ſlave for ſuperfluities? What does that man want, who has enough? Or what is he the better for abundance, that can never be ſatisfied? *L'Eſtr.*

The only gratification a covetous man gives his neighbours, is to let them ſee, that he himſelf is as little the better for what he has, as they are.

Tantalus, it is ſaid, was ready to periſh with thirſt, though up to the chin in water. Change but the name, and every rich miſer is the *Tantalus* in the fable. He ſits gaping over his money, and dares no more touch it than he dares to commit ſacrilege.

The prodigal has as little charity in him as the miſer: his flinty ſoul is not to be touched with any tenderneſs, humanity, or commiſeration; neither poverty nor diſtreſs, innocence nor merit, can melt him: that noble truth in *ſacred writ*, of a ſuperior happineſs in giving than in receiving, he never experienced.

Pride

Pride had rather at any time go out of the way, than come behind.

When *Darius* offered *Alexander* 10,000 talents, to divide Aſia equally with him, he anſwered, the earth cannot bear two ſuns, nor Aſia two kings. *Parmenio*, a friend of *Alexander*, hearing the great offers *Darius* had made, ſaid, were I *Alexander* I would accept them: ſo would I, replied *Alexander*, were I *Parmenio*.

The moſt laudable ambition is to be wiſe; and the greateſt wiſdom is to be good. We may be as ambitious as we pleaſe, ſo we aſpire to the beſt things.

Cleobulus being aſked, why he ſought not to be advanced to honour and preferment, made this reply: O friend, as long as I ſtudy and practiſe humility, I know where I am; but, when I ſhall hunt after dignities and promotion, I am afraid I ſhall looſe myſelf.

Other vices chooſe to be in the dark; only pride loves always to be in the light.

Turn the carcaſe the wrong ſide outward, ſaid the emperor *Antoninus*, and be proud, if you can; and, to improve your thought, conſider what a beauty age, diſeaſes, and death will make of you.

How

How deplorable is the blindneſs of human pride! Some muſt have their dead bodies laid in ſtate, pompous funerals, ſuperb monuments; which fills men, in a manner, with their own emptineſs; which turns the ſaddeſt warnings GOD gives them, in order to humble them, into the moſt dangerous illuſions; which endeavours to fix upon marble or braſs tranſitory grandeur, that paſſes away with ſo much rapidity; which endeavours to ſecure to itſelf a portion of a worldly life in the very empire of death.

A death bed figure is the moſt humbling ſight in the world: to ſet in ſo dark a cloud, and to go off with languor, convulſions, and deformity, is a terrible rebuke to the pride of human nature.

Worldly glory ends with the world; and, for what concerns us, the world ends with our lives. What have we to be proud of? Are not all things periſhable? The time of flouriſhing pride is ſoon over, and our little greatneſs is loſt in eternity.

Of ENVY and DETRACTION.

A WISE man values himſelf upon the ſcore of virtue, and not of opinion; and thinks himſelf neither better nor worſe for what others ſay of him.

Virtue is not ſecure againſt envy: men will leſſen what they do not imitate.

He that praiſes, beſtows a favour; but he that detracts, commits a robbery.

It is obſerved, that the moſt cenſorious are generally the leaſt judicious; who, having nothing to recommend themſelves, will be finding faults with others. No man envies the merit of another, that has any of his own.

Many ſpeak ill, becauſe they never learned to ſpeak well.

He that envies, makes another man's virtue his vice, and another's happineſs his torment; whereas he that rejoices at the proſperity of another, is a partaker of the ſame.

Illnature is a contradiction to the laws of providence, and the intereſt of mankind; a puniſh-

a puniſhment, no leſs than a fault, to thoſe that have it. *Antoninus.*

The triumph of wit is to make your goodnature ſubdue your cenſure; to be quick in ſeeing faults, and ſlow in expoſing them. *Spec.*

A good word is an eaſy obligation; but not to ſpeak ill requires only our ſilence, which coſts us nothing. *Tillotſ.*

There is an odious ſpirit in many perſons, who are better pleaſed to detect a fault, than commend a virtue.

The worthieſt people are moſt injured by ſlanderers; as we uſually find that to be the beſt fruit, which the birds have been pecking at. *Swift.*

It is a folly for an eminent man to think of eſcaping cenſure, and a weakneſs to be affected with it. *Fab. Maximus* ſaid, he was a greater coward that was afraid of reproach, than he that fled from his enemies.

Socrates, when informed of ſome derogating ſpeeches one had uſed of him behind his back, made only this facetious reply: let him beat me too, when I am abſent.

A clear conſcience fears no accuſation.

It

It is harder to avoid cenſure, than to gain applauſe; for this may be done by one great or wiſe action in an age; but, to eſcape cenſure, a man muſt paſs his whole life, without ſaying or doing one ill or fooliſh thing.

Envy is fixed only on merit; and, like a ſore eye, is offended with every thing that is bright. *Plut.*

A good life does not ſilence calumny, but it certainly diſarms it.

There is ſeldom any thing uttered in malice, which turns not to the hurt of the ſpeaker. Ill reports do harm to him that makes them; and to thoſe they are made to, as well as thoſe they are made of.

Some have a perfidious trick to ruin a man by commendations; to praiſe for ſmall things, that they may diſparage ſucceſsfully for greater. It is the worſt of malice, ſays *Plutarch*, to intermix with reproaches ſome praiſes, that the accuſations may gain the firmer belief.

Philip of Macedon ſaid, he was beholden to the Athenian orators for reproving him; for he would endeavour both by words and actions to make them liars. And *Plato*, hearing it was aſſerted by ſome perſons that he

he was a very bad man, ſaid, I ſhall take care to live ſo, that no body will believe them.

Nothing is truly infamous, but what is wicked; and therefore ſhame can never diſturb an innocent and virtuous mind.

The ſureſt ſign of a noble diſpoſition is, to have no envy in one's nature.

It is an excellent ſaying of *Antoninus*, the great emperor and philoſopher, no man was ever unhappy for not prying into the actions and conditions of other men; but that man is neceſſarily unhappy who does not obſerve himſelf, and conſider the ſtate of his own ſoul.

Our induſtrious ſearch and inquiries ſhould chiefly be employed about our own affairs at home; for here we ſhall find ſo many offences in our converſation, ſuch variety of perturbations in our ſouls, and manifeſt failures in our duty, that it will take up ſo much time to reform them, as not to leave us any leiſure to be impertinent or illnatured in remarking upon the faults of others. *Plut.*

If we well knew how little others enjoy, it would reſcue the world from one ſin; there

there would be no ſuch thing as envy upon earth. *Young.*

He that values himſelf upon conſcience, not opinion, never heeds reproaches. When I am ill ſpoken of, I take it thus: if I have not deſerved it, I am never the worſe; if I have, I will mend.

The contempt of injurious words ſtifles them; but reſentment revives them.

A man that has no virtue in himſelf envies it in others. *Bacon.*

In the buſineſs of talebearing, a liar has as much credit as any; for ſlander has more power to perſuade, than either reaſon or eloquence.

Illwill never ſpeaks well, nor does well.

The failings of good men are commonly more publiſhed in the world than their good deeds; and one fault of a well-deſerving man ſhall meet with more reproaches, than all his virtues praiſe: ſuch is the force of illwill and illnature. *Spec.*

Cenſure is the tax a man pays the public for being eminent.

When any man ſpeaks ill of us, we are to make uſe of it as a caution, without troubling ourſelves at the calumny. He is

in a wretched caſe, that values himſelf upon other people's opinions, and depends upon their judgment for the peace of his life.

I do not allow of envy, ſaid *Euripides*, but for good I would be envied.

It is in the power of every man to preſerve his probity; but no man living has it in his power to ſay, that he can preſerve his reputation, while there are ſo many evil tongues in the world ready to blaſt the faireſt character; and ſo many open ears ready to receive their reports.

Other paſſions have objects to flatter them, and ſeemingly to content and ſatisfy them for a while: there is power in ambition, and pleaſure in luxury, and pelf in covetouſneſs; but envy can give nothing but vexation. *Montaigne.*

OF HOPE, FEAR, ANXIETY, AND DISTRUST.

OUR hopes and fears are the main ſpring of all our religious endeavours.

There is no condition ſo low, but may have hopes; nor any ſo high, that is out of the reach of fears.

It is fancy, not the reaſon of things, that makes life ſo uneaſy to us as we find it. It is not the place, nor the condition, but the mind alone, that can make any body happy or miſerable. *L'Eſtr.*

Hope makes that preſent, by a prepoſſeſſion of that which is to come.

He that wants hope, is the pooreſt man living.

It is neceſſary to hope, though hope ſhould always be deluded: for hope itſelf is happineſs; and its fruſtrations, however frequent, are yet leſs dreadful than its extinction. *Johnſon.*

A wiſe man, ſays *Seneca*, is provided for occurrences of any kind; the good he manages, the bad he vanquiſhes: in proſpe-

rity he betrays no preſumption, in adverſity he feels no deſpondency.

When *Anaxagoras* was told of the death of his ſon, he only ſaid, *I knew he was mortal.* So we, in all caſualties of life, ſhould ſay, I knew my riches were uncertain, that my friend was but a man. Such conſiderations would ſoon pacify us, becauſe all our troubles proceed from their being unexpected. *Plut.*

Hopes and diſappointments, are the lot and entertainment of human life; the one ſerves to keep us from preſumption, the other from deſpair.

Hope is very fallacious, and promiſes what it ſeldom gives; but its promiſes are more valuable than the gifts of fortune, and it ſeldom fruſtrates us without aſſuring us of recompenſing the delay by great bounty. *Johnſon.*

There is a medium between an exceſſive diffidence and too univerſal a confidence. If we have no foreſight, we are ſurpriſed; if it is too nice, we are miſerable.

The apprehenſion of evil is many times worſe than the evil itſelf; and the ills a man fears he ſhall ſuffer, he ſuffers in the very fear of them.

A noble

A noble ſpirit muſt not vary with his fortune: in your worſt eſtate hope; in the beſt, fear; and, in all, be circumſpect.

A man cannot truly be happy here, without a well-grounded hope of being happy hereafter.

A firm truſt in the aſſiſtance of an almighty Being naturally produces patience, cheerfulneſs, and all other diſpoſitions of mind that alleviate thoſe calamities which we are not able to remove. *Spec.*

It is virtue only that repels fear, and fear only that makes life troubleſome.

If you are diſquieted at any thing, you ſhould conſider with yourſelf, is the thing of that worth, that for it I ſhould ſo diſturb myſelf, and loſe my peace and tranquillity? *Antoninus.*

The keeping ourſelves above grief, and every painful paſſion, is indeed very beautiful and excellent; and none but ſouls of the firſt rate ſeem to be qualified for the undertaking. *Char.*

There can be no peace in human life, without the contempt of all events. He that troubles his head with drawing conſequences from mere contingencies, ſhall never be at reſt. *L'Eſtr.*

The melancholy perſon always preſages misfortunes.

A poor diſtracted man, and a rich diſtracted man, are pretty much upon an equality; and, as far as the power of imagination goes, often change conditions; the poor man fancying himſelf a prince, while the rich one pines, and torments himſelf with all the anxieties of poverty.

More periſh through too much confidence than by too much fear: where one deſpairs, there are thouſands that preſume.

Fear unbalanced by hope, is deſperation.

Doſt thou lament for what is to come? Why? becauſe it is not come? No, becauſe it is grievous: and wilt thou double thy griefs, with bringing them on before they come? Why ſhould we run forward to meet thoſe miſeries, which at the ſame time we would fain run away from?

Fear is implanted in us as a preſervative from evil; but its duty, like that of other paſſions, is not to overbear reaſon, but to aſſiſt it; nor ſhould it be ſuffered to tyranniſe in the imagination, to raiſe phantoms of horror, or beſet life with ſupernumerary diſtreſſes. *Johnſon.*

The

The thing in the world, ſays *Montaigne*, I am moſt afraid of, is *fear*; and with good reaſon; that paſſion alone, in the trouble of it, exceeding all other accidents.

We ſhould take a prudent care for the future, but ſo as to enjoy the preſent. It is no part of wiſdom to be miſerable to-day, becauſe we may happen to be ſo to-morrow.

Hope is the laſt thing that dies in man; and though it be exceeding deceitful, yet it is of this good uſe to us, that while we are travelling through this life, it conducts us an eaſier and more pleaſant path to our journey's end. *Rochef.*

It were no virtue to bear calamities, if we did not feel them. *Sen.*

Miſeries are endleſs, if we ſtand in fear of all impoſſibilities.

Divine providence always places the remedy near the evil. There is not any duty to which Providence has not annexed a bleſſing; nor any affliction for which virtue has not provided a remedy.

If ſome are refined, like gold, in the furnace of affliction, there are many more that, like chaff, are conſumed in it. Sorrow, when it is exceſſive, takes away fervour

from piety, vigour from action, health from the body, light from the reaſon, and repoſe from the conſcience.

It may ſerve as a comfort to us in all our calamities and afflictions, that he that loſes any thing, and gets wiſdom by it, is a gainer by the loſs.

When Faith, Temperance, and other celeſtial powers, left the earth; Hope was the only goddeſs that ſtaid behind.

The expectation of future happineſs is the beſt relief of anxious thoughts, the moſt perfect cure of melancholy, the guide of life, and the comfort of death.

Hopes and cares, anger and fears, divide our life. Would you be free from theſe anxieties; think every day will be your laſt, and then the ſucceeding hours will be the more welcome, becauſe unexpected. *Hor.*

There is but one way of fortifying the ſoul againſt all gloomy preſages and terrors of mind; and that is, by ſecuring to ourſelves the friendſhip and protection of that being, who diſpoſes of events, and governs futurity. *Spec.*

Of the GOVERNMENT of the PASSIONS.

THE utmoſt perfection we are capable of in this world, is to govern our lives and actions by the rules which nature has ſet us, and keeping the order of our creation. *Spec.*

He is the wiſe man, who, though not ſkilled in ſcience, knows how to govern his paſſions and affections. Our paſſions are our infirmities. He that can make a ſacrifice of his will, is lord of himſelf.

Paſſion has its foundation in nature: virtue is acquired by the improvement of our reaſon.

No man is maſter of himſelf, ſo long as he is a ſlave to any thing elſe.

Prudence governs the wiſe; but there are only a few of that ſort, and the moſt wiſe are not ſo at all times; whereas paſſion governs almoſt all the world, and at moſt times. *St. Evr.*

It is the baſeſt of paſſions to like what we have not, and ſlight what we poſſeſs.

Exceſs of ſorrow is as fooliſh as profuſe laughter. Loud mirth, or immoderate ſorrow, inequality of behaviour either in proſperity or adverſity are alike ungraceful in a man that is born to die. *Spec.*

Paſſion is a ſort of fever in the mind, which ever leaves us weaker than it found us.

Nothing alleviates grief ſo much as the liberty of complaining: nothing makes one more ſenſible of joy than the delight of expreſſing it.

A man's ſtrongeſt paſſion is generally his weaker ſide.

It is certainly much eaſier wholly to decline a paſſion, than to keep it within juſt bounds and meaſures; and that which few can moderate, almoſt any body may prevent. *Char.*

Philoſophy and religion ſhow themſelves in no one inſtance ſo much as in the preſerving our minds firm and ſteady.

He that does any thing raſhly, muſt be taken, in equity of conſtruction, to do it willingly; for he was free to deliberate or not.

To mourn without meaſure is folly; not to mourn at all, inſenſibility.

Abſence

Abſence cools moderate paſſions, and inflames violent ones; as the wind blows out candles, but kindles fires. *Rochef.*

Sadneſs contracts the mind; mirth dilates it.

He that reſigns his peace to little caſualties, and ſuffers the courſe of his life to be interrupted by fortuitous inadvertencies or offences, delivers up himſelf to the direction of the wind, and loſes all that conſtancy and equanimity, which conſtitute the chief praiſe of a wiſe man. *Johnſon.*

The philoſopher *Bion* ſaid pleaſantly of the king, who by handfuls pulled his hair off his head for ſorrow: Does this man think that baldneſs is a remedy for grief?

There is in human nature generally more of the fool, than of the wiſe; and therefore thoſe faculties, by which the fooliſh part of mens minds are taken, are more potent. *Bacon.*

Poſitive men err moſt of any.

We often hate, we know not why, without examining either the good or bad qualities of the perſon; and this ſenſeleſs averſion of ours will ſometimes fall upon men of extraordinary merit. It is the buſineſs of reaſon to correct this blind paſſion,

which is a reproach to it: for is there any thing more unjuſt, than to have an averſion to thoſe that are a honour to human nature?

Paſſion makes them fools, which otherwiſe are not ſo; and ſhows them to be fools which are ſo.

The firſt ſtep to moderation is, to perceive that we are falling into a paſſion. One ſaying to *Diogenes*, after a fellow had ſpit in his face, this affront, ſure, will make you angry: *no*, ſaid he; *but I am thinking whether I ought not to be ſo.*

They that laugh at every thing, and they that fret at every thing, are fools alike.

He that overcomes his paſſions, conquers his greateſt enemies.

The good government of our appetites, and corrupt inclinations, will make our minds cheerful and eaſy: contentment will ſweeten a low fortune, and patience will make our ſufferings light.

Moderation of paſſions, judgment in counſel, and dexterity in affairs, are the moſt eminent parts of wiſdom.

Plato, ſpeaking of paſſionate perſons, ſays, they are like men who ſtand on their heads, they ſee all things the wrong way.

To

To be maſters of ourſelves and habits, it is indiſpenſably neceſſary, that our thoughts be good and regular, which is effected by good converſe either with books or perſons: hence we may know ourſelves, and adapt particular remedies to our weakneſſes; for there is nothing impoſſible that is neceſſary to the accompliſhment of our happineſs.

No man, whoſe appetites are his maſters, can perform the duties of his nature with ſtrictneſs and regularity. He that would be ſuperior to external influences, muſt firſt become ſuperior to his own paſſions. *Johnſon.*

Sobriety and temperance of all kinds, moderate exerciſe, appetites well governed, and keeping one's ſelf from melancholy, and all violent paſſion and diſorder of the mind, do aſſiſt, preſerve, confirm, and finiſh, what nature and complexion at firſt began. *Char.*

Of VANITY, FOLLY, and AFFECTATION.

TO be covetous of applauſe diſcovers a ſlender merit; and ſelf-conceit is the ordinary attendant of ignorance. *Spec.*

The moſt ignorant are moſt conceited, and the moſt impatient of advice, as unable to diſcern either their own folly, or the wiſdom of others.

Young men, when they are once died in pleaſure and vanity, will ſcarcely take any other colour.

There are a thouſand fops made by art, for one fool by nature.

It is to affectation the world owes its whole race of coxcombs: nature in her whole drama never drew ſuch a part; ſhe has ſometimes made a fool, but a coxcomb is always of a man's own making.

Some would be thought to do great things, who are but tools or inſtruments: like the fool that fancied he played upon the organ, when he only drew the bellows.

They

They are more dangerously ill, that are drunk with vanity, than those with wine; for a morning makes one himself, but the other is unrecoverable.

Ostentation takes from the merit of any action. He that is vain enough to cry up himself, ought to be punished with the silence of other men.

The observation that no man is ridiculous for being what he is, but only in the affectation of being something more, is equally true in regard to the mind and the body. *Guard.*

Men are as apt to defend their opinions, as their property; and would take it as well to have the titles to their estates questioned, as their sense.

Socrates had so little esteem of himself, that he thought he knew nothing certainly, *but that he knew nothing.*

It is a common observation, that no man is content with his own condition, though it be the best; nor dissatisfied with his own wit, though it be the worst.

Every man has as much vanity, as he wants understanding. An ass was carrying an image in procession; and, seeing the people fall down every where upon their knees

knees before him, the silly animal fancied all this while that they worshipped him.

Some men affect the ostentation of business, seeming always to be fully employed, though without materially doing any thing: such are rather busy men, than men of business.

The vanity of human life is like a river constantly passing away, and yet constantly coming on. *Swift.*

It is the infirmity of poor spirits to be taken with every appearance, and dazzled with every thing that sparkles: but great geniuses have but little admiration, because few things appear new to them.

Though a coat be ever so fine that a fool wears, it is still but a fool's coat. *Spec.*

The monstrous affectation of our travelled gentlemen and ladies to speak in the French air, to dress, to cook, to write in French, has corrupted at once our language and our manners. *Felton.*

The strongest passions allow us some rest; but vanity keeps us perpetually in motion. What a dust do I raise! says the fly upon the coach-wheel: and what a rate do I drive at! says the same fly upon the horse's buttock.

Opinionative

Opinionative men will believe nothing but what they can comprehend; and there are but few things that they are able to comprehend. *St. Evr.*

It was a wise saying of *Aristotle* to an indiscreet and conceited person, that he wished he was what the other thought himself to be; and that his enemies were such as he was.

A seeming modesty is a surer evidence of vanity, than a moderate degree of assurance. A gnat that had planted himself upon the horn of a bull, very civilly begged the bull's pardon: but rather than incommode you, says he, I will remove.

When men will not be reasoned out of a vanity, they must be ridiculed out of it. *L'Estr.*

Some put so much weight upon show and ornaments, that even the thought of death is made less heavy to them by the contemplation of their being laid out in state, and honorably attended to the grave. *Halifax.*

A wise man endeavours to shine in himself, a fool to outshine others: the first is humbled by the sense of his own infirmities; the last lifted up by the discovery of those which

which he obſerves in others. The wiſe man conſiders what he wants, and the fool what he abounds in. The wiſe man is happy, when he gains his own approbation; and the fool, when he recommends himſelf to the applauſe of thoſe about him.

Of all ſorts of affectation, that which is moſt incurable, is the affectation of wiſdom; becauſe the diſeaſe is in the remedy itſelf, and falls upon reaſon, which only could and ought to cure it, if it were anywhere elſe.

Of HUMAN LEARNING; its USE and INSUFFICIENCY.

MAN thinks it the fineſt thing in the world to know much; and therefore is greatly apt to eſteem himſelf better than his neighbours, if he knows ſome little impertinences, and them imperfectly, with infinite uncertainty. *Taylor.*

We live in an age, when men are fond of learning, almoſt to the loſs of religion. Nothing will paſs with our men of wit and ſenſe, but what is agreeable with the niceſt reaſon; and every man's reaſon is his own underſtanding. Theſe mighty pretenders have no truer ground to go upon, than other men: they plead for right reaſon; but they mean their own. In the mean time they take from us our ſureſt guide, and religion ſuffers by their contentions about it. *Baker.*

Philoſophy is then only valuable, when it ſerves for the law of life, and not the oſtentation of ſcience.

Though a man may not be a logician or naturaliſt, yet he is never the further off by

by it from being either liberal, or modeſt, or charitable. *Antoninus.*

No knowledge which terminates in curioſity and ſpeculation, is comparable to that which is of uſe: and of all uſeful knowledge, that is moſt ſo, which conſiſts in a due care, and juſt notion of ourſelves. *St. Bernard.*

Rectitude of will is a greater ornament and perfection, than brightneſs of underſtanding; and to be divinely good, more valuable than any other wiſdom and knowledge.

However we may be puffed up with vain conceits of new worlds of learning; it is certain we are yet much in the dark; that many of our diſcoveries are purely imaginary; and that the ſtates of learning is ſo far from perfection, much more from being the ſubject of oſtentation, that it ought to teach us modeſty, and keep us humble. *Baker.*

Some are ſo very ſtudious of learning what was done by the ancients, that they know not how to live with the moderns.

Every man who propoſes to grow eminent by learning, ſhould carry in his mind at

at once the difficulty of excellence, and the force of induſtry; and remember that fame is not conferred but as the recompence of labour; and that labour, vigorouſly continued, has not often failed of its reward. *Johnſon.*

A man of ſenſe does not ſo much apply himſelf to the moſt learned writings, in order to acquire knowledge; as the moſt rational, to fortify his reaſon. *St. Evr.*

Ariſtippus ſaid, that the only fruit he had received from his philoſophy, was to ſpeak plainly to all the world, and to tell freely his thoughts of things.

To preſerve the intire liberty of one's judgment, without being prepoſſeſſed with falſe reaſons, or pretended authority, is a ſtrength of mind whereof few are capable.

The ſuperfine ſubtilties of the ſchools ſpeak many ſharp things, but utterly unneceſſary, and void of effect. Too much refining deſtroys pure reaſon. *Spec.*

Fine ſenſe and exalted ſenſe, are not half ſo uſeful as common ſenſe. *Swift.*

Men are apt to overvalue the tongues, and to think they have made a conſiderable progreſs in learning when they have once overcome theſe; yet in reality there is no internal

internal worth in them, and men may underſtand a thouſand languages without being the wiſer. *Baker.*

A ſincere confeſſion of our ignorance, is one of the faireſt and ſureſt teſtimonies of our judgment. *Montaigne.*

What is the whole creation, but one great library: every volume in which, and every page in theſe volumes, are impreſſed with radiant characters of infinite wiſdom; and all the perfections of the univerſe are contracted with ſuch inimitable art in man, that he needs no other book but himſelf to make him a complete philoſopher.

There is no end of books. Our libraries are furniſhed for ſight and oſtentation rather than uſe; the very indexes are not to be read over in an age; and in this multitude, how great a part of them are either dangerous, or not worth the reading! A few books, well choſen, and well made uſe of, will be more profitable, than a great confuſed library.

One would admire how it is poſſible for a wiſe man to ſpend his life in unprofitable inquiries. Some men, ſays *St Evremond*, make a merit of knowing what they might as well be ignorant of, and are abſolute ſtrangers to what is really worth knowing.

Lycurgus

Lycurgus remarked, that ſubtile ſpeculations, and all the refinements of ſcience, ſerved to ſpoil the underſtanding, and corrupt the heart; for which reaſon he made little account of them.

Moſt men take leaſt notice of what is plain, as if that were of no uſe; but puzzle their thoughts, and loſe themſelves in thoſe vaſt depths and abyſſes, which no human underſtanding can fathom. *Sherlock.*

The ways of nature, like thoſe of GOD, are paſt man's finding out. *Baker.*

To be proud of learning is the greateſt ignorance. *Taylor.*

It is a ſilly conceit, that men without languages are alſo without underſtanding: it is apparent in all ages, that ſome ſuch have been even prodigies for ability; for it is not to be believed, that wiſdom ſpeaks to her diſciples only in Latin, Greek, and Hebrew. *Fuller.*

Marius did never bluſh to profeſs before the ſenate his being ignorant of Greek, and his careleſſneſs in being otherwiſe; conſidering how little he obſerved it helped ſuch as were ſkilled therein to the purchaſing of virtue.

The

The pains we take in books or arts, which treat of things remote from the uſe of life, is a buſy idleneſs.

There is no neceſſity of being led through the ſeveral fields of knowledge: it will be ſufficient to gather ſome of the faireſt fruit from them all; and to lay up a ſtore of good ſenſe, ſound reaſon, and ſolid virtue. *Felton.*

It is the work of fancy to enlarge, but of judgment to ſhorten and contract; and therefore this muſt needs be as far above the other, as judgment is a greater and nobler faculty, than fancy or imagination.

The variety of opinions among the learned manifeſts, that there can be no certainty, where there is ſo much diſſent.

We rarely meet with perſons that have a true judgment; which, in many, renders literature a very tireſome knowledge. Good judges are as rare as good authors. *St. Evr.*

It happens to men truly learned, as to ears of corn; they ſhoot up and raiſe their heads high, while they are empty; but when full and ſwelled with grain, they begin to flag and droop. *Montaigne.*

We read of a philoſopher, who declared of himſelf, that the firſt year he entered

upon the ſtudy of philoſophy, he knew all things; the ſecond year he knew ſomething; but the third year nothing: the more he ſtudied, the more he declined in the opinion of his own knowledge, and ſaw more of the ſhortneſs of his underſtanding.

The curioſity of ſeeing into every thing, explaining every thing, and adjuſting it to our weak ideas, is the moſt dangerous diſeaſe of the human mind.

That good ſenſe, ſays *Comines*, which nature affords us, is preferable to moſt of the knowledge that we can acquire.

Of all parts of wiſdom, the practice is the beſt. *Socrates* was eſteemed the wiſeſt man of his time, becauſe he turned his acquired knowledge into morality, and aimed at goodneſs more than greatneſs.

A curſory knowledge, though it be not exact enough for the ſhoots, is more pleaſant, and perhaps more uſeful, than to overburden the brain with reading intricate and voluminous authors.

Men gain little by philoſophy, but the means to ſpeak probably of every thing, and to make themſelves be admired by the leſs knowing. *Deſcartes.*

He

He who wants good ſenſe, is unhappy in having learning; for he has thereby only more ways of expoſing himſelf. *Tat.*

Subtile ſophiſtry perverts true philoſophy.

Wrangling about frivolous criticiſms in words, though it is a great part of the buſineſs of a ſchool, is too pedantic and low for a generous converſe; while he that is well grown in knowledge may perhaps forget, or not ſo much reſpect, the firſt rudiments of letters; it being more grateful to the mind to contemplate the ſtructures of learning, as they ſtand finiſhed and adorned, than to diſcuſs the low materials of their foundations.

One philoſopher is worth a thouſand grammarians. Good ſenſe and reaſon ought to be the umpire of all rules, both ancient and modern. *Rochef.*

True eloquence is good ſenſe, delivered in a natural and unaffected way, without the artificial ornaments of tropes and figures. Our common eloquence is uſually a cheat upon the underſtanding; it deceives us with appearances inſtead of things, and makes us think we ſee reaſon, while it is only tickling our ſenſe. *Baker.*

Obſcurity

Obſcurity in writing is commonly an argument of darkneſs in the mind: the greateſt learning is to be ſeen in the greateſt plainneſs. *Wilkins.*

It is an idle fancy of ſome to run out perpetually upon ſimilitudes, confounding their ſubject by the multitude of likeneſſes, and making it like nothing at all.

Difficult and abſtruſe ſpeculations raiſe a noiſe and a duſt; but, when we examine what account they turn to, little comes of them, but heat, and clamour, and contradiction. *Charron.*

The reaſon of things lies in a narrow compaſs, if the mind could at any time be ſo happy as to light it up. Moſt of the writings and diſcourſes in the world are but illuſtration and rhetoric; which ſignifies as much as nothing to a mind in purſuit after the philoſophical truth of things. *South.*

Though it may be an argument of a great wit to give ingenious reaſons for many wonderful appearances in nature; yet it is an evidence of ſmall judgment, to be poſitive in any thing but the knowledge of our own ignorance.

It paſſes for an ornament to borrow from other tongues, where we may be better furniſhed in our own. *Spec.*

Pedantry is a vice in all profeſſions, itſelf no profeſſion.

Suppoſe a man knows what is Greek, Latin, French, Spaniſh, or Italian for a *horſe*; this makes the man no more the wiſer, than the horſe the better. *Blunt.*

Languages are not to be deſpiſed; but things are to be ſtill preferred.

One of the ancients, who was reproached that he profeſſed philoſophy, for which he nevertheleſs in his own judgment made no great account; made anſwer, *that this was truly to philoſophize.*

The moſt reſplendent ornament of man is judgment; here is the perfection of his innate reaſon; here is the utmoſt power of reaſon joined with knowledge.

It is no ſmall progreſs in philoſophy to have learned how much obſcurity and uncertainty is mingled with our exacteſt knowledge, and to be ſatisfied to be ignorant of that which cannot be known.

There are impertinent ſtudies, as well as impertinent men. *Seneca.*

It

It was a ſaying of *Cicero*, that oratory was but his ornament, as a commonwealth man; and that philoſophy and reaſon were his profeſſion, as a man.

Phocion was preferred before *Demoſthenes*, in that he always filled his ſpeeches with ſubſtantial matter. He was ſparing of rhetoric, and full of reaſon.

Such books as teach ſapience and prudence, and ſerve to eradicate errors and vices, are the moſt profitable writings in the world, and ought to be valued and ſtudied more than all others whatſoever.

Inſtead of labouring in nice learning, and intricate ſciences; inſtead of trifling away precious time upon the ſecrets of nature, or myſteries of ſtate; it were better to ſeek that only which is really and ſubſtantially good. Our pains ſhould be to moderate our hopes and fears; to direct and regulate our paſſions; to bear all injuries of fortune or men, and to attain the art of contentment; and then we cannot have much more to wiſh for.

Art is long, and life but ſhort. *Hipp.*

The wiſdom of the ancients, as to the government of life, was no more than certain precepts what to do, and what not; and

men were much better in that ſimplicity; for, as they came to be more learned, they grew leſs careful of being good. That plain and open virtue is now turned into a dark and intricate ſcience; and we are taught to diſpute, rather than to live. *Seneca.*

If I ſtudy, ſays *Montaigne*, it is for no other ſcience, than what treats of the knowledge of myſelf, and inſtructs me how to live and die well.

The *Lacedæmonians* applied their minds to no learning but what was uſeful; and would not ſuffer the profeſſors of any ſpeculative ſciences to live in their government, leſt by their diſputations, and empty notions, they ſhould deprave the true excellency of virtue. *Plut.*

It is a miſtake to think, that a large ſyſtem of ethics, diſſected according to the nice preſcriptions of logic, and methodically repleniſhed with definitions, diviſions, diſtinctions, and ſyllogiſms, is requiſite or ſufficient to make men virtuous. The actual poſſeſſion of one virtue is preferable to the bare ſpeculative knowledge of all arts and ſciences together. *Boyle.*

The moral philoſophy of *Ariſtotle*, *Socrates*, *Plato*, &c. can make men only philoſophers,

phers, and are too weak to make them thoroughly good; neither is it any of their fair maxims, that patience in affliction, and fortitude againſt adverſity, are to be found.

There are a great many ſpeculations, which divines trouble themſelves and the world with, which, they themſelves do yet confeſs, are not neceſſary to any man's ſalvation; and conſequently, which a man is no more obliged to buſy his head with, than with any problems in geometry. *Synge.*

Our controverſies about religion have brought at laſt even religion itſelf into controverſy. The ſchoolmen have ſpun the thread too fine, and made chriſtianity look more like a courſe of philoſophy, than a ſyſtem of faith, and ſupernatural revelation: ſo that the ſpirit of it evaporates into niceties, and exerciſes of the brain; and the contention is not for truth but victory. *L'Eſtr.*

A good man will ſee his duty with only a moderate ſhare of caſuiſtical ſkill; but into a perverſe heart this ſort of wiſdom enters not. Were men as much afraid of ſin, as they are of danger, there would be few occaſions of conſulting our caſuiſts. *Baker.*

Men that are deſtitute of religion, ſays *Lactantius*, are ſo far from being learned philoſophers, that they ought not to be eſteemed ſo much as reaſonable men.

Knowledge will not be acquired without pains and application. It is troubleſome and deep digging for pure waters; but when once you come to the ſpring, they riſe up, and meet you. *Felton.*

Learning is preferable to riches, and virtue to both.

There is nothing good, or evil, but virtue, or vice. What is knowledge good for which does not direct and govern our lives? *Sherlock.*

Uſeful knowledge can have no enemies, except the ignorant: it cheriſhes youth, delights the aged, is an ornament in proſperity, and yields comfort in adverſity.

Knowledge, that is of uſe, muſt be allowed to be the greateſt and the nobleſt acquiſt that man can gain. But to run on in their diſputations, whether privation be a principle; whether any thing can be made of nothing; whether there be an empty ſpace in the compaſ of nature; or whether the world ſhould have an end, and ſuchlike; is without end, and to no end.

The

The diffuſion of the mind into variety of thoughts and ſubjects, renders it incapable of any deep ſearch.

Wiſe men are inſtructed by reaſon; men of leſs underſtanding, by experience; the moſt ignorant, by neceſſity; and beaſts by nature. *Cicero.*

It is an argument of a truly brave diſpoſition in a learned man, not to aſſume the name and character of one. *Plut.*

Though the ſimpleſt man knows he has the faculties of imagination, apprehenſion, memory, reflection; yet the moſt learned cannot aſſign where they are ſeated, or by what means they operate.

The two moſt eſſential points in moral philoſophy are a laſt end, and the means to attain it; and that beatitude conſiſts in the nobleſt action of man in reference to the moſt excellent object. *Ariſtot.*

If our painful peregrination in ſtudies be deſtitute of the ſupreme light, it is nothing elſe but a miſerable kind of wandering. *Scaliger.*

It is with the mind as with the will and appetites: for as, after we have tried a thouſand pleaſures, and turned from one enjoyment to another, we find no reſt to

our desires, till we at last fix them upon the sovereign good; so, in pursuit of knowledge, we meet with no tolerable satisfaction to our minds, till, after we are wearied with tracing other methods, we turn them at last upon the one supreme and unerring truth. And where there no other use of human learning, there is at least this in it, that by its many defects it brings us to a sense of our own weakness, and makes us more readily, and with greater willingness, submit to revelation. *Baker.*

True philosophy, says *Plato*, consists more in fidelity, constancy, justice, sincerity, and in the love of our duty, than in great capacity.

The balm which philosophy drops upon the wounds of the mind, abates their pain, though it cannot heal them. *Johnson.*

The main opportunity for knowledge is *after this life*; but the only opportunity of being good is *now*; and, if we take care to improve this, we are sufficiently secure of the other; but if this be neglected, all is lost.

We know little of the causes of things, but may see wisdom enough in every thing: and could we be content to spend as much time

time in contemplating the wiſe ends of providence, as we do in ſearching into cauſes, it would certainly make us better men, and not worſe philoſophers. *Baker.*

It was a uſeful ſaying of *Paſcal*, that ſciences produced no conſolation in the times of affliction; but the knowledge of chriſtianity was a comfort both in adverſity, and defect of all other knowledge.

The height of all philoſophy, both natural and moral, is to *know thyſelf*; and the end of this knowledge is to know GOD.

In vain do we ſeek for a true and laſting ſatisfaction, in any other books than the holy ſcriptures; wherein are contained all things neceſſary to the happineſs of this and the life hereafter.

As the moon, for all thoſe darker parts we call ſpots, gives us a much greater light than the ſtars, that ſeem all luminous, ſo do the ſcriptures afford more light than the brighteſt human authors: in them the ignorant may learn all requiſite knowledge, and the moſt knowing may learn to diſcern their ignorance. *Boyle.*

There is but one way to heaven for the learned and unlearned. *Taylor.*

He that knows what belongs to his ſalvation, has learned what is ſufficient. *Bona.*

At the day of judgment, thou ſhalt not be aſked, what proficiency thou haſt made in logic, metaphyſics, aſtronomy, or any other ſcience; but whether thou haſt lived according to thy nature, as a man endued with reaſon and morality. *Turk. Spy.*

Were matters ſo managed, that men turned their ſpeculation into practice, and took care to apply their reading to the purpoſes of human life; the advantage of learning would be unſpeakable; and we ſee how illuſtriouſly ſuch perſons ſhine in the world: and therefore nothing can be ſaid to the prejudice of learning in general, but only to ſuch a falſe opinion of it, as depends upon this alone for the moſt eligible, and only qualification of the mind of man; and ſo reſts upon it, and buries it in inactivity. *Charron.*

All things elſe being tranſitory and periſhing, the true wiſdom is to think of eternity; and to be a good man is the beſt of philoſophies.

Of PROSPERITY and ADVERSITY; CONTENTMENT and HUMILITY.

IT may boldly be affirmed, that good men generally reap more ſubſtantial benefit from their afflictions, than bad men do from their proſperities; and what they loſe in wealth, pleaſure, or honour, they gain with vaſt advantage in wiſdom and goodneſs, and tranquillity of mind. *Scott.*

Contentment excludes all murmuring and repining at the allotments of Providence; all ſolicitude and anxious thoughts about future events, farther than ſuch precautions as are within the ſphere of human prudence.

The compendious addreſs to wealth, as *Pluto* obſerved, is not to increaſe poſſeſſions, but leſſen deſires.

Proſperity is not without its troubles, nor adverſity without its comforts.

A good man, whether he be rich or poor, ſhall at all times rejoice with a cheerful countenance.

There is ſcarce any lot ſo low, but there is ſomething in it to ſatisfy the man whom

it has befallen; Providence having ſo ordered things, that in every man's cup, how bitter ſoever, there are ſome cordial drops, which, if wiſely extracted, are ſufficient to make him contented. *Sterne.*

Contentment is only to be found within ourſelves. A man that is content with a little, has enough; he that complains, has too much.

If you can live free from want, care for no more; for the reſt is but vanity. *Raleigh.*

He that can well endure, may, without difficulty, overcome.

The conſideration of a greater evil is a ſort of remedy againſt a leſſer. *Ariſtippus* had a farm burnt down; and, when a friend of his expreſſed a concern for him, he ſaid, I have three farms yet left, and thou haſt but one in all; and have more reaſon to lament thy misfortune, than thou mine. *Plut.*

To live, nature affordeth; to live content, wiſdom teacheth.

A very little is ſufficient for a man well nurtured.

If we will create imaginary wants to ourſelves, why do we not create imaginary ſatis-

ſatisfaction to them? It were the merrier phrenſy of the two to be like the *Athenian*, who fancied all the ſhips that came into the harbour, were his own.

Socrates rightly ſaid of contentment, oppoſing it to the riches of fortune and opinion, that it is the wealth of nature; for it gives every thing that we want, and really need.

Proſperity has always been the cauſe of far greater evils to men, than adverſity: and it is eaſier for a man to bear this patiently, than not to forget himſelf in the other.

Moderation in proſperity, is a virtue very difficult to all mortals. *Johnſon.*

They are always impaired by affliction, who are not thereby improved.

Among all other virtues, *humility*, though it be loweſt, yet is preeminent: it is the ſafeſt, becauſe it is always at anchor; and that man may be truly ſaid to live with moſt content in his calling, that ſtrives to live within the compaſs of it. *Richl.*

Proud men never have friends; neither in proſperity, becauſe they know nobody; nor in adverſity, becauſe then nobody knows them.

He

He who thinks no man above him but for his virtue, none below him but for his vice, can never be obſequious or aſſuming in a wrong place. *Tat.*

That which is a neceſſity to him that ſtruggles, is little other than choice to him that is willing. It is better to be forced to any thing; but things are eaſy when they are complied with. *Sen.*

Many afflictions may befal a good man, but no evil; for contraries will never incorporate. All the rivers in the world are never able to change the taſte and quality of the ſea.

Adverſity does not take from us our true friends; it only diſperſes thoſe who pretended to be ſuch.

Wealth and titles are only the gifts of fortune; but peace and content are the peculiar endowments of a well diſpoſed mind; a mind that can bear affliction without a murmur, and the weight of a plentiful fortune without vain glory; that can be familiar without meanneſs, and reſerved without pride.

We muſt needs have ſome concern when we look into our loſſes: but, if we conſider how

how little we deſerve what is left, our murmurs will turn into thankfulneſs.

If thou faint in the day of adverſity, thy ſtrength is ſmall.

The diſcontents of the poor are much eaſier allayed than thoſe of the rich.

I find it a very hard thing, ſays *Montaigne*, to undergo misfortunes; but to be content with a competent meaſure of fortune, and to avoid greatneſs, I think a very eaſy matter.

Solon being aſked by *Cræſus*, who, in the whole world was happier than he; anſwered, *Tellus*, who though he was poor, was a good man, and content with what he had, and died in good old age.

Nothing could be more unhappy, ſaid *Demetrius*, than a man who had never known affliction.

The beſt need afflictions for trial of their virtue: how can we exerciſe the grace of contentment, if all things ſucceed well? Or that of forgiveneſs, if we have no enemies?

A good conſcience is to the ſoul what health is to the body; it preſerves a conſtant eaſe and ſerenity within us, and more than

than countervails all the calamities and afflictions which can poſſibly befal us. *Addiſ.*

The greateſt misfortune of all is not to be able to bear misfortune. *Bias.*

If we would begin at the right end, and look with as much compaſſion on the adverſities of ſome, as we do with envy at the proſperities of others, every man would find cauſe to ſit down contentedly with his own burden.

He that needs leaſt, ſaid *Socrates*, is moſt like the gods, who need nothing.

When *Alexander* ſaw *Diogenes* ſitting in the warm ſun, and aſked what he ſhould do for him? He deſired no more, than that he would ſtand out of his ſunſhine, and not take from him what he could not give.

A man cannot be unhappy under the moſt depreſſed circumſtances, if he uſes his reaſon, not his opinion: and the moſt exalted fortunes are (if reaſon be not conſulted) the ſubject of a wiſe man's pity.

The moſt excellent of moral virtues is to have a low eſteem of ourſelves; which has this particular advantage, that it attracts not the envy of others.

A quiet

A quiet and contented mind is the ſupreme good, the utmoſt felicity man is capable of in this world; and the maintaining ſuch an uninterrupted tranquillity of ſpirit is the very crown and glory of wiſdom.

The foundation of content muſt ſpring up in a man's own mind; and he who has ſo little knowledge of human nature as to ſeek happineſs by changing any thing but his own diſpoſition, will waſte his life in fruitleſs efforts, and multiply the griefs which he purpoſes to remove. *Johnſon.*

Contentment is of that price that it cannot be had at too great a purchaſe, ſince without it the beſt condition in life cannot make us happy, and with it, it is impoſſible we ſhould be miſerable even in the worſt. *Sterne.*

This is the foundation of contentment in all conditions, and of patience under ſufferings; that death, which is not far off, when it removes us out of this world, will take us from all the ſufferings of it. *Sherlock.*

Of FRIENDSHIP.

WE ſhould chooſe a friend endued with virtue, as a thing in itſelf lovely and deſirable; which conſiſts in a ſweet and obliging temper of mind, and a lively readineſs in doing good offices. *Plut.*

It was ever my opinion, ſays *Horace*, that a cheerful goodnatured friend, is ſo great a bleſſing, that it admits of no compariſon but itſelf.

Cicero uſed to ſay, that it was no leſs an evil for man to be without a friend, than to have the heavens without a ſun. And *Socrates* thought friendſhip the ſweeteſt poſſeſſion, and that no piece of ground yielded more or pleaſanter fruit, than a true friend.

True friends are the whole world to one another; and he that has a friend to himſelf is alſo a friend to mankind. There is no reliſh in the poſſeſſion of any thing, without a partner. *Sen.*

It is no flattery to give a friend a due character; for commendation is as much the duty of a friend, as reprehenſion. *Plut.*

Only

Only good and wiſe men can be friends; others are but companions.

It is a ſtrange thing to behold what groſs errors and extreme abſurdities, many (eſpecially of the greater ſort) do commit, for want of a friend to tell them of them, to the great damage both of their fame and fortune. *Bacon.*

More hearts pine away in ſecret anguiſh, for unkindneſs from thoſe who ſhould be their comforters, than for any other calamity in life. *Young.*

Worthy minds deny themſelves many advantages, to ſatisfy a generous benevolence, which they bear to their friends in diſtreſs. *Spec.*

The kindneſſes of a friend lie deep; and whether preſent, or abſent, as occaſion ſerves, he is ſolicitous about our concerns. *Plut.*

A friendſhip with a generous ſtranger is commonly more ſteady than with the neareſt relation.

If the minds be conſonant, the beſt friendſhip is between different fortunes.

The greater a man is, the more need he has of a friend, and the more difficulty there is of finding and knowing him.

Liberality

Liberality is the beſt way to gain affection; for we are aſſured of their friendſhip, to whom we are obliged. *St. Evr.*

A forwardneſs to oblige is a great grace upon a kindneſs, and doubles the intrinſic worth. In theſe caſes, that which is done with pleaſure, is always received ſo.

There is no preeminence among true friends; for whether they are equally accompliſhed, or not, they are equally affected to one another. *Plut.*

Anger among friends is unnatural; and therefore, when it happens, is more tormenting. *Young.*

He will find himſelf in a great miſtake, that either ſeeks for a friend in a palace, or tries him at a feaſt. *Sen.*

True friendſhip is made up of virtue, as a thing lovely; of familiar converſation, as pleaſant; and advantage, as neceſſary.

Nothing can impair perfect friendſhip; becauſe truth is the only bond of it.

Friendſhip improves happineſs and abates miſery, by the doubling of our joy, and dividing of our grief. *Cicero.*

An eſtranged friend is apt to overflow with tenderneſs and remorſe, when a perſon that

that was once eſteemed by him undergoes any misfortune. *Spec.*

To part with a tried friend without very great provocation, is unreaſonable levity: nothing but plain malevolence can juſtify diſunion; malevolence ſhewn either in a ſingle outrage unretracted, or in habitual illnature. *Col.*

That friendſhip may be at once fond and laſting, there muſt not only be equal virtue on each part, but virtue of the ſame kind; not only the ſame end muſt be propoſed, but the ſame means muſt be approved by both. *Johnſon.*

A gentle acceptance of courteſies is as material to maintain friendſhip, as bountiful preſents.

Many begin friendſhip, and cancel them on ſlight occaſions; and great enmity often ſucceeds to a tender affection.

If you have not the indulgence to pardon your friends, nor they the ſame to pardon you, your friendſhip will laſt no longer than it can ſerve both your intereſts.

The beſt friendſhip is to prevent a requeſt, and never put a man to the confuſion of aſking. To *aſk* is a word that lies heavily on the tongue, and cannot well be uttered

uttered but with a dejected countenance. We ſhould therefore ſtrive to meet our friend in his wiſhes, if we cannot prevent him.

A man may have a thouſand intimate acquaintance, and not a friend among them all. If you have one friend, think yourſelf happy.

It is a certain principle, that friendſhip cannot long ſubſiſt between many perſons. *St. Evr.*

Proſperity is no juſt ſcale. Adverſity is the only balance to weigh friends. *Plut.*

A great advantage of friendſhip is the opportunity of receiving good advice: it is dangerous relying always upon our own opinion. Miſerable is his caſe, who, when he needs, has none to admoniſh him.

When once you profeſs yourſelf a friend, endeavour to be always ſuch: he can never have any true friends, that will be often changing them.

Though we ought not to love our friends only for the good they do us; yet it is plain they love not us, if they do not aſſiſt us when it is in their power.

To owe an obligation to a worthy friend is a happineſs, and can be no diſparagement. *Charron.*

Gratitude preſerves old friendſhip, and procures new.

Being ſometimes aſunder heightens friendſhip. The great cauſe of the frequent quarrels between relations is their being ſo much together.

An enemy that diſguiſes himſelf under the veil of friendſhip, is worſe than he who declares open hoſtility.

Falſe is their conceit, who ſay, the way to have a friend is, not to make uſe of him. Nothing can have greater aſſurance, that two men are friends, than when experience makes them mutally acknowledge it.

As he that has but a few books, and thoſe good, may receive more improvement from them, than another who has a great number of indifferent ones; ſo it is in the choice of our friends; no matter how few, ſo they be diſcreet and virtuous.

Wealth without friends is like life without health: the one an uncomfortable fortune; the other a miſerable being.

Friendſhip can never ſuffer ſo much by any other kind of wrong, as by that of a cauſeleſs ſuſpicion.

Nothing is more grievous than the loſs of his friendſhip, whom we have greatly eſteemed, and leaſt feared would fail us. *Spec.*

A friendſhip of intereſts laſts no longer than the intereſt continues; whereas true affection is of the nature of a diamond, it is laſting, and it is hard to break.

Without friends the world is but a wilderneſs. *Bacon.*

A man may eaſily ſecure himſelf from open and profeſſed enemies; but, from ſuch as under a pretence of amity deſign him injury, there is no ſanctuary. Who would imagine that a pleaſing countenance could harbour villainy; or that a ſmile could ſit upon the face of miſchief?

Whoſoever would reclaim his friend, and bring him to a true and perfect underſtanding of himſelf, may privately admoniſh, never publicly reprehend him. An open admonition is an open diſgrace.

As certain rivers are never ſo uſeful as when they overflow; ſo has friendſhip nothing more excellent in it than exceſs; and doth

doth rather offend in her moderation, than in her violence.

A faithful friend is the medicine of life, and his excellency is invaluable.

Friendſhip has a noble effect upon all accidents and conditions: it relieves our cares, raiſes our hopes and abates our fears. A friend, who relates his ſucceſs, talks himſelf into a new pleaſure: and, by opening his misfortunes, leaves part of them behind him.

Proſperity gains friends, and adverſity tries them.

All men have their frailties. Whoever looks for a friend without imperfections, will never find what he ſeeks: we love ourſelves with all our faults, and we ought to love our friend in like manner.

Charity is friendſhip in *common*, and friendſhip is charity *incloſed*.

It is with ſincere affection or friendſhip, as with ghoſts and apparitions; a thing that every body talks of, and ſcarce any has ſeen. *Rochef.*

Friends muſt be preſerved with good deeds, and enemies reconciled with fair words.

Whoever moves you to part with a true and tried friend, has certainly a deſign to make way for a treacherous enemy.

He is happy, that finds a true friend in extremity: but he much more ſo, who finds not extremity whereby to try his friend. *Ariſtotle.*

No man can lay himſelf under an obligation to do an ill thing. *Pericles*, when one of his friends importuned his ſervice in an unjuſt matter, excuſed himſelf, ſaying, *I am a friend as far as the altar.*

It was a good ſpeech of *Diogenes*, we have need of faithful friends, or ſevere enemies.

Friendſhip is the moſt ſacred of all moral bonds. Truſts of confidence, though without any expreſs ſtipulation or caution, are yet, in the very nature of them, as ſacred as if they were guarded with a thouſand articles or conditions. *L'Eſtr.*

A true and faithful friend is a living treaſure; a comfort in ſolitude, and a ſanctuary in diſtreſs.

Some caſes are ſo nice, that a man cannot appear in them himſelf, but muſt leave the ſoliciting wholly to his friend. For the purpoſe: a man cannot recommend himſelf

without vanity, nor aſk many times without uneaſineſs: but a kind proxy will do juſtice to his merits, and relieve his modeſty and effect his buſineſs without trouble or bluſhing. *Col.*

A friend cannot be known in proſperity, and an enemy cannot be hidden in adverſity.

That friendſhip which conſiſts only in the reciprocation of civil offices, is but a kind of traffic; and it abides no longer than while ſuch men can be uſeful to one another. It is a negociation, not a friendſhip, that has an eye to advantages.

An enemy may receive hurt by our hatred; but a friend will ſuffer a greater injury by our diſſimulation. *St. Evr.*

Some enemies, as well as friends, are neceſſary; they make us more circumſpect, more diligent, wiſer, and better.

One friend is not bound to bear a part in the follies of another, but rather to diſſuade him from them; and, if he cannot prevail, to tell him plainly, as *Phocion* did *Antipater*, I cannot be both your friend and flatterer. *Plut.*

Hearts may agree, though heads differ.

Miſery, without a friend to bear a part, is very afflicting; and happineſs, without communication, is tedious; and, as *Seneca* has obſerved, ſometimes inclines us to make a voluntary choice of miſery for novelty.

There is requiſite to friendſhip more goodneſs and virtue, than dexterity of wit, or height of underſtanding; it being enough that men have ſufficient prudence to be as good as they ſhould be, in order to the completing a virtuous friendſhip.

It is better to be judge, ſaid *Bias*, between ſtrangers, than between intimates; for by the firſt, one is ſure to gain a friend, and by the other an enemy.

It is difficult to act the part of a true friend; for many times, by telling him of his failings, we loſe his affection; and, if we are ſilent we betray our own confidence. But we cannot loſe a friend in a more honorable way, than in ſeeking by goodneſs to preſerve him.

It will be very fit for all that have entered into any ſtrict friendſhip, to make this one ſpecial article in the agreement, that they ſhall mutally admoniſh and reprove each other.

Whatever

Whatever is excellent, has moſt of unity: and as a river, divided into ſeveral ſtreams, is more weak; ſo friendſhip, ſhared among many, is always languid and impotent.

As it is virtue which ſhould determine us in the choice of our friends; ſo it is that alone which we ſhould always regard in them; without inquiring into their good or ill fortune. *Bruyere.*

If a man be entertaining in his diſcourſe, and obliging in his actions; all that friendſhip pretends to, is done effectually. *Char.*

A true friend unboſoms freely, adviſes juſtly, aſſiſts readily, adventures boldly, takes all patiently, defends courageouſly, and continues a friend unchangeable.

Of COMPANY, CONVERSATION, and DEPORTMENT.

NOTHING more engages the affections of men, than a handſome addreſs, and graceful converſation. *Spec.*

It is to the virtue and errors of our converſation and ordinary deportment, that we owe both our enemies and our friends, our good or bad character abroad, our domeſtic peace and troubles, and, in a high degree, the improvement and depravation of our minds.

When you come into any company, obſerve their humours; ſuit your own carriage thereto, by which inſinuation you will make their converſe more free and open. Let your diſcourſe be more in queries and doubtings, than peremptory aſſertions or diſputings. *Newton.*

A man without complaiſance ought to have a great deal of merit, in the room of it.

There are many arts of graciouſneſs and conciliation which are to be practiſed without expence, and by which thoſe may be made our friends, who have never received

ceived from us any real benefit. Such arts when they include neither guilt nor meanneſs, it is ſurely reaſonable to learn; for who would want that love which is ſo eaſily to be gained. *Johnſon.*

Our converſation ſhould be ſuch, that youth may therein find improvement, women modeſty, the aged reſpect, and all men civility.

Talkativeneſs is uſually called a feminine vice; but it is poſſible to go into maſculine company, where it will be as hard to wedge in a word as at a female goſſiping.

He whoſe honeſt freedom makes it his virtue to ſpeak what he thinks, makes it his neceſſity to think what is good.

He that is peremptory in his own ſtory, may meet with another that is peremptory in the contradiction of it, and then the two *ſir poſitives* muſt have a ſkirmiſh.

Victory ever inclines to him that contends the leaſt.

Leſs pains a man cannot take, than to hold his tongue. Hear much and ſpeak little; for the tongue is the inſtrument of the greateſt good, and greateſt evil, that is done in the world. *Raleigh.*

If any man offend thee with too much impertinent talk, do not give him the hearing, and that will be revenge enough.

Delight not thyſelf with lampoons, ſatires, and jeſts; for, whatever pleaſure they procure at firſt, the reflection that follows, is rarely favorable to the author.

Raillery muſt be fine and delicate, and ſuch as rather ſerves to heighten converſation, than offend the perſons which compoſe the aſſembly.

Vile and debauched expreſſions are the ſure marks of an abject and groveling mind, and the filthy overflowing of a vicious heart. *Spec.*

The hatred of the vicious will do you leſs harm than their converſation.

To inform, or to be informed, ought to be the end of all conferences. Men are too apt to be concerned for their credit, more than for the cauſe.

Some ſay, that hurt never comes by ſilence. But they may as well ſay, that good never comes by ſpeech; for, where it is good to ſpeak, it is ill to be ſilent.

Reſolve to ſpeak, and act well in company, in ſpite of thoſe who do ill; whoſe vice,

vice, ſet againſt thy virtue, will render it the more conſpicuous and excellent.

A quaint and ſolicitious way of ſpeaking is the ſign of a weak mind.

Freedom, which is the life of converſation, muſt be reciprocal, or it cannot be agreeable.

We ſhould always accommodate ourſelves to the capacity of thoſe with whom we converſe. The diſcourſe of ſome men is as the ſtars, which give light, becauſe they are ſo high.

It is a great maſterpiece to ſpeak well, without affecting knowledge.

Nothing requires more judgement than to rally inoffenſively, and to make this innocent war agreeable and pleaſant.

He that is truly polite, knows how to contradict with reſpect, and to pleaſe without adulation; and is equally remote from an inſipid complaiſance, and a low familiarity.

It is a ſure method of obliging in converſation, to ſhow a pleaſure in giving attention.

In diſcourſe it is good to hear others firſt; for ſilence has the ſame effect as authority.

Better ſay nothing, than not to the purpoſe; and, to ſpeak pertinently, conſider both what is fit, and when it is fit to ſpeak.

Rhetoric in ſerious diſcourſes is like the flowers in corn; pleaſing to thoſe who come only for amuſement, but prejudicial to him who would reap profit from it. *Swift.*

As men of ſenſe ſay a great deal in few words; ſo the half-witted have a talent of talking much, and yet ſaying nothing.

If you think twice before you ſpeak once, you will ſpeak twice the better for it.

Contrive as much as you can beforehand of what to diſcourſe; and lay your ſcene, which afterward you may manage as you pleaſe.

One reaſon why we ſee ſo few agreeable in converſation, is, that almoſt every body is more intent upon what he himſelf has a mind to ſay, than upon making pertinent replies to what the reſt of the company ſay to him. *Rochef.*

He that talks all he knows, will talk more than he knows. Great talkers diſcharge too thick to take always true aim.

To one you find full of queſtions, it is beſt to make no anſwer at all.

We ſometimes ſhall meet with a frothy wit, who would rather loſe his beſt friend, than his worſt jeſt.

Modeſty in your diſcourſe will give a luſtre to truth, and an excuſe to your error.

Your wit may make clear things doubtful; but it is your prudence to make doubtful things clear.

If your opinion be indefenſible, do not obſtinately maintain a bad cauſe. He that argues againſt truth, takes pains to be overcome.

We are not ſo much to regard who ſpeaks, as what is ſpoken.

In tabletalk, ſays *Montaigne*, I prefer the pleaſant and witty, before the learned and the grave.

Some men are ſilent for want of matter, or aſſurance; and ſome again are talkative for want of ſenſe.

It is a ſign of great prudence to be willing to receive inſtruction: the moſt intelligent perſon ſometimes ſtands in need of it.

To ſpeak in ſuperlatives falls ſo much ſhort of truth, as it goes beyond it.

A reproof has more effect when it comes by a ſide-wind, than if it were levelled directly at a perſon.

There are braying men in the world, as well as braying aſſes; for what is loud and ſenſeleſs talking, huffing, and ſwearing; any other than a more faſhionable way of braying? *L'Eſtr.*

Too much aſſeveration gives ground of ſuſpicion. Truth and honeſty have no need of loud proteſtations.

The tongue is as a wild beaſt, very difficult to be chained again, when once let looſe.

It was good advice given to one, not ſo much as to laugh in compliance with him, that derides another; for you will be hated by him he derides.

We muſt ſpeak well, and act well. Brave actions are the ſubſtance of life, and good ſayings the ornament of it.

He can never ſpeak well, that can never hold his tongue. It is one thing to ſpeak much, and another to ſpeak pertinently. Much tongue and much judgment ſeldom

go

go together; for talking and thinking are two quite different faculties; and there is commonly more depth, where there is leſs noiſe.

Some people write, and others talk themſelves out of their reputation.

Converſation is generally confined on indifferent, low, or perhaps vicious ſubjects; and all that is ſerious or good, is almoſt baniſhed the world. Some are ſo black in the mouth, as to utter nothing that is decent; ſupplying want of wit with want of modeſty, and want of reputation with want of ſhame.

Buffoonery and ſcurrility are the corrruption of wit, as knavery is of wiſdom.

A jeſt, told in a grave manner, has the better effect; but you extinguiſh the appetite of laughing in others, if you prevent them by your own.

The ſpleen does ſometimes great ſervice in company; it makes illnature paſs for ill health, dulneſs for gravity, and ignorance for reſervedneſs.

He that can reply calmly to an angry man, is too hard for him.

A man, ſecluded from company, can have but the devil and himſelf to tempt him;

him; but he that converſes much in the world, has almoſt as many ſnares as he has companions.

Good offices are the cement of ſociety.

Caſual omiſſions, and little ſallies of heat or liberty ſhould go for nothing.

A gentleman ſhould talk like a gentleman; which is like a wiſe man.

At table (*it is a ſaying*) the company ſhould never exceed that of the Muſes, nor be under the number of the Graces.

Some, under a fool's cap, exerciſe a knave's wit: making a ſeeming ſimplicity the excuſe of their impudence.

A too great credulity is great ſimplicity; and to believe nothing, becauſe our narrow capacities cannot comprehend it, is great ſtupidity.

The life of life is ſociety; of ſociety, freedom; of freedom, the diſcreet and moderate uſe of it.

It is a fair ſtep toward happineſs and virtue, to delight in the converſation of good and wiſe men; and where that cannot be had, the next point is, to keep no company at all.

He

He who treats men ingenuouſly, and converſes kindly with them, gains a good eſteem with a very eaſy expence.

Goodnature is more agreeable in converſation than wit; and gives a certain air to the countenance, which is more amiable than beauty.

There is no man but delights to be queſtioned in his own profeſſion; when, moved by others, he may ſeem to publiſh his knowledge without oſtentation.

It is ungenerous to give a man occaſion to bluſh at his own ignorance in any one thing, who perhaps may excel us in many.

Superlative commendations, beſide bringing in queſtion the ſincerity of the ſpeaker, often gives offence to the hearer, and do no credit to the perſon commended.

To have the reputation of a wit is but little credit, ſince it is generally applied rather to raillery and ſatire, than pregnancy and beauty of conceit.

Inſtructions are entertained with better effect, when they are not too perſonally addreſſed. We may with civility glance at, but cannot without rudeneſs and ill manners ſtare upon, the faults and imperfections of any man.

Diſcretion

Diſcretion of ſpeech is more than eloquence; and to ſpeak agreeable to him with whom we converſe, is more than to ſpeak in exact order. *Bacon.*

The value of things is not in their ſize, but quality; and ſo of reaſon, which, wrapped in few words, has the greater weight.

The greateſt wiſdom of ſpeech is to know when, and what, and where to ſpeak; the time, matter, manner: the next to it, is ſilence.

To uſe too many circumſtances, before one comes to the matter, is weariſome; to uſe none, is blunt. *Bacon.*

Some are ſo ſlow of ſpeech and ſo very dull, that their heads may be compared to an alembic, which gives you drop by drop an extract of the ſimples in it. *Balz.*

It is common with ſome men to ſwear, only to fill up the vacuities of their empty diſcourſe.

Common ſwearing argues in a man a perpetual diſtruſt of his own reputation; and is an acknowledgment, that he thinks his bare word not to be worthy of credit. *Tillotſ.*

That

That which is not fit to be practiſed, is not fit to be ſo much as mentioned.

Men are pleaſed with a jeſter, but never eſteem him. A merry fellow is the ſaddeſt fellow in the world. *Spec.*

You will never be thought to talk too much, when you talk well; and always ſpeak too much, when you ſpeak ill.

He that has a ſatirical vein, as he makes others afraid of his wit, ſo he had need be afraid of others memory. *Bacon.*

As a man ſhould not conſtrue that in earneſt, which is ſpoken in jeſt, ſo he ſhould not ſpeak that in jeſt, which may be conſtrued in earneſt.

None, above the character of wearing a churliſh man's livery, ought to bear with his ill manners. *Spec.*

In reaſoning, the beſt way to carry the cauſe, and which will bring the controverſy to a ſpeedy determination, is by aſking queſtions, and proceeding ſtill upon the adverſary's conceſſion.

Words are the pledges and pictures of our thoughts; and therefore ought not to be obſcure and obſolete. Truth, as *Euripides* ſays, loves plain language.

A man

A man may contemplate of virtue in ſolitude and retirement; but the practical part conſiſts in its participation, and the ſociety it has with others; for whatſoever is good is the better for being communicable.

We learn more truth of ourſelves from our enemies than our friends.

The talent of turning men into ridicule, and expoſing thoſe we converſe with, is the qualification of little ungenerous tempers. The greateſt blemiſhes are often found in the moſt ſhining characters: but what an abſurd thing is it to paſs over all the valuable parts of a man, and fix our attention on his infirmities; to deſerve his imperfections more than his virtues! *Spec.*

A little wit, and a great deal of illnature, will furniſh a man for ſatire; but the greateſt inſtance of wit is to commend well. *Tillotſ.*

Complaiſance renders a ſuperior amiable, an equal agreeable, and an inferior acceptable.

It is an excellent rule to be obſerved in all diſputes, that men ſhould give ſoft words and hard arguments: that they ſhould not ſo much ſtrive to vex, as to convince an enemy. *Wilkins.*

Contradiction

Contradiction ſhould awaken our attention and care, but not our paſſion; we muſt be of no ſide or intereſt but that of truth.

Wherever the ſpeech is corrupted, ſo is the mind. *Sen.*

A great talker will always ſpeak, though nobody minds him; nor does he mind any body when they ſpeak to him.

Zeno, of all virtues, made his choice of ſilence: for by it, ſaid he, I hear other men's imperfections, and conceal my own.

Nothing is more ſilly than an ill-timed laugh. Many are ſeen to laugh at their own imperfections in another.

A jeſt is no argument, nor a loud laughter a demonſtration.

A man's attire, and exceſſive laughter ſhow what he is.

He that in company only ſtudies men's diverſion, ſhould be ſure at the ſame time to loſe their reſpect. *Epict.*

A common ſwearer has a brain without any idea on the ſwearing ſide. *Tat.*

The two frequent faſhion of oaths and imprecations has no temptation to excuſe it, no man being born of a ſwearing conſtitution.

He

He that reveals a ſecret, injures them to whom he tells it, as well as himſelf. The beſt maxim, concerning ſecrets, is, neither to hear, nor to divulge them.

A gentle reply to ſcurrilous language is the moſt ſevere revenge.

The deepeſt waters are the moſt ſilent; empty veſſels make the greateſt ſound, and tinkling cymbals the worſt muſic. They who think leaſt, commonly ſpeak moſt. *Tat.*

The hearts of fools are in their mouths; but the tongues of the wiſe are in their hearts.

Silence is ſometimes more ſignificant and ſublime, than the moſt noble and moſt expreſſive eloquence.

Inſtructive ridicule often does more than reprehenſion.

It was a good reproof of *Ariſtotle*, to an egregious prater that had perplexed him with many abſurd ſtories, concluded with this idle repetition, *And is not this a wonderful thing!* No wonder at all, ſaid *Ariſtotle*, this; but, if a man ſhould ſtand ſtill to hear you prate thus, that were a wonder indeed.

A conluding

A concluding face, put upon no concluding argument, is the moſt contemptible ſort of folly.

Metals are known by their weight, and men by their talk. Material gravity makes gold precious, and moral renders the man ſo.

To be reſerved in ſpeaking is the ſeal of the capacity. *Gracian.*

No injury makes ſo deep an impreſſion in one's memory, as that which is done by a cutting malicious jeſt; for, let it be ever ſo good, yet it is always extreme bad, when it occaſions enmity.

It is uſual with obſtinate perſons to regard neither truth in contradicting, nor benefit in diſputing. Poſitiveneſs is a certain evidence of a weak judgment.

A wellbred man, ſays *Montaigne*, is always ſociable and complaiſant.

Complaiſance obliges while it reprehends: without this the beſt advice ſeems but a reproach. Praiſe is diſagreeable, and converſation troubleſome.

They who have the true taſte of converſation, enjoy themſelves in communication of each other's excellencies, and not in

in a triumph over their imperfections. *Spec.*

Too great a diſtruſt of one's ſelf produces a baſe fear, which, depriving our minds of their liberty and aſſurance, makes our reaſonings weak, our words trembling, and our actions faint.

The only way to be amiable is to be affable.

In converſation, a man of good ſenſe will ſeem to be leſs knowing, to be more obliging; and chooſe to be on a level with others, rather than oppreſs with the ſuperiority of his genius. *Tat.*

We are apt to fall into error, when we ſtudy too much to pleaſe; and the ſubject of our diſcourſe is often weakened by this too curious care to give it an agreeable variety, which would be more ſtrong, if it were more natural. We loſe what is ſolid, in too eager purſuit of what is ornamental.

In a ſpeech delivered in a public aſſembly, it is expected a man ſhould uſe all his reaſons in the caſe he handles: but in private perſuaſions it is a great error. *Bacon.*

Paſſionate diſputes darken our reaſon, but ſeldom enlighten our underſtanding.

If

If incivility proceeds from pride, it deſerves to be hated; if from bruiſhneſs, it is only contemptible. *Gracian.*

Exceſs of ceremony ſhows want of breeding. That civility is beſt, which excludes all ſuperfluous formality.

A tale out of ſeaſon, is as muſic in mourning.

A good tale, ill told, is a bad one.

He that makes himſelf the common jeſter of a company, has but juſt wit enough to be a fool.

Sharp jeſts are blunted more by neglecting, than by reſponding, except they be ſuddenly and wittily retorted.

Confine your tongue, leſt it confine you.

Such as hear diſobliging diſcourſe, and repeat it again to the perſons concerned, are much miſtaken, if they think to oblige them by ſuch indiſcreet confidences.

Thoſe that admoniſh their friends, ſays *Plutarch*, ſhould obſerve this rule, *not to leave them with ſharp expreſſions.* Ill language deſtroys the force of reprehenſion, which ſhould be always given with prudence and circumſpection.

Weak

Weak men are generally moſt loquacious, thinking to make up that in number of words, which is wanting in weight of argument.

In heat of argument, men are commonly like thoſe that are tied back to back; cloſe joined, and yet they cannot ſee one another.

Subtile diſputations are only the ſport of wits, and fitter to be contemned, than reſolved. *Sen.*

As, among wiſe men, he is the wiſeſt, that thinks he knows leaſt; ſo, among fools, he is the greateſt, that thinks he knows moſt.

Familiar converſation ought to be the ſchool of learning and good breeding. A man ought to make his maſters of his friends, ſeaſoning the pleaſure of converſe with the profit of inſtruction.

A good underſtanding, with a bad will, makes a very unhappy conjunction. That is an unlucky wit which is employed to do evil. Knowledge will become folly, if good ſenſe do not take care of it.

There is a time when nothing, a time when ſomething, but no time when all things are to be ſpoken.

It is beſt mourning alone, and beſt rejoicing in company.

It is obſerved of the public and private life, that a man lives in one caſe to his country, in the other to himſelf. The one is a life of thought, the other of action; and both are prettily defined by an old philoſopher: it is pleaſant, ſaid *Iſocrates*, to be alone; and it is pleaſant to be talking of it in good company; which compriſes the comforts of both conditions in one.

The true art of converſation ſeems to be this: an agreeable freedom and openneſs, wi h a reſervedneſs as little appearing as is poſſible. *Tillotſ.*

This rule ſhould be obſerved in all converſation, *That men ſhould not talk to pleaſe themſelves, but thoſe that hear them.* This would make them conſider, whether what they ſpeak be worth hearing? Whether there be either wit or ſenſe in what they are about to ſay? And whether it be adapted to the time when, the place where, and the perſon to whom it is ſpoken? *Tat.*

Death and life are in the power of the tongue.

There are times in which the wiſe and the knowing are willing to receive praiſe, without the labour of deſerving it, in which the moſt elevated mind is willing to deſcend, and the moſt active to be at reſt. All therefore are, at ſome hour or another, fond of companions whom they can entertain upon eaſy terms, and who will relieve them from ſolitude, without condemning them to vigilance and caution. *Johnſon.*

Let your ſubject, ſays *Epictetus*, be ſomething of neceſſity and uſe; ſomething that may advance the love and practice of virtue, reform the paſſions, or inſtruct the underſtanding; ſuch as may adminiſter advice to men in difficulties, comfort them under afflictions, aſſiſt them in the ſearch of the truth, give them a reverent ſenſe of God, and an awful admiration of his divine excellencies.

Of the GENEROUS MIND.

MEN of the nobleſt diſpoſitions, think themſelves happieſt, when others ſhare with them in their happineſs. *Taylor.*

Goodnature is the very air of a good mind, the ſign of a large and generous ſoul, and the peculiar ſoil in which virtue proſpers.

It is according to nature to be merciful; for no man, that has not diveſted himſelf of humanity, can be hardhearted to others, without feeling a pain in himſelf.

Emulation is a noble paſſion, as it ſtrives to excel by raiſing itſelf, and not by depreſſing another.

There is far more ſatisfaction in doing, than receiving good. To relieve the oppreſſed is the moſt glorious act a man is capable of; it is, in ſome meaſure, doing the buſineſs of God and Providence; and is attended with a heavenly pleaſure, unknown but to thoſe that are beneficent and liberal. *Spec.*

True greatneſs of mind is to be maintained only by Chriſtian principles.

It is not in the power of a good man to refuſe making another happy, where he has both ability and opportunity. *Spec.*

He that is ſenſible of no evil but what he feels, has a hard heart; and he that can ſpare no kindneſs from himſelf, has a narrow ſoul.

Alphonſus, king of Sicily, being aſked, what he would reſerve for himſelf, who gave ſo much away, replied; Even thoſe things that I give; for the reſt I eſteem as nothing.

Goodneſs is generous and diffuſive; it is largeneſs of mind, and ſweetneſs of temper; modeſt and ſincere, inoffenſive and obliging. Where this quality is predominant, there is a noble forwardneſs for public benefit; an ardour to relieve the wants, to remove the oppreſſions, and better the condition of all mankind. *Col.*

Liberality and thankfulneſs are the bonds of concord. *Cicero.*

No character is more glorious, none more attractive of univerſal admiration and reſpect, than that of helping thoſe who are in no condition of helping themſelves. *Char.*

Ceſar uſed to ſay, that no muſic was ſo charming in his ears, as the requeſts of his friends,

friends, and the ſupplications of thoſe in want of his aſſiſtance.

By compaſſion we make other's miſery our own; and ſo, by relieving them, we at the ſame time relieve ourſelves alſo. *Brown.*

It is better to be of the number of thoſe who need relief, than of thoſe who want hearts to give it.

Some who are reduced to the laſt extremities, would rather periſh, than expoſe their condition to any, ſave the great and noble-minded. They eſteem ſuch to be wiſe men, generous, and conſiderate of the accidents which commonly befal us. They think, to thoſe they may freely unboſom themſelves, and tell their wants, without the hazard of a reproach, which wounds more deeply than a ſhort denial. *Turk Spy.*

It was well ſaid of him, that called a good office, that was done harſhly, *A ſtony piece of bread:* it is neceſſary for him that is hungry to receive it; but it almoſt chokes him in the going down. *Sen.*

Auguſtus received all ſuitors with ſuch great humanity, that he pleaſantly rebuked one of them, becauſe in giving him his petition (he ſaid) he did it ſo timorouſly,

as if he had been reaching meat to an elephant.

That which is given with pride and oſtentation, is rather an ambition than a bounty. Let a benefit be ever ſo conſiderable, the manner of conferring it is yet the nobleſt part.

No object is more pleaſing to the eye, than the ſight of a man whom you have obliged; nor any muſic ſo agreeable to the ear, as the voice of one that owns you for his benefactor. *Spec.*

The qualifications which render men worthy of favours, are the ſame which make them deſirous to acknowledge them. There may be as much generoſity ſhowed in the handſome acknowledgment of a kindneſs, as there is in conferring of that which deſerves ſuch acknowledgment.

It is a good rule for every one who has a competency of fortune, to lay aſide a certain proportion of his income, for pious and charitable uſes; he will then always give eaſily and cheerfully. *Spec.*

Hiſtory reports of *Titus*, the ſon of *Veſpaſian*, that he never ſuffered a man to depart with diſcontent out of his preſence.

It

It is part of a charitable man's epitaph, *What I poſſeſſed is left to others; what I gave away, remains with me.*

Anaxagoras, who had a large eſtate, gave the greateſt part of it to his friends; and, being blamed for his careleſſneſs, anſwered, It is enough for *you* to care. One aſking him, why he had no regard for his country? I have, ſaid he, and pointed toward heaven. When he returned home, after travel, and ſaw his former poſſeſſions, he ſaid, Had I not loſt theſe, I ſhould have been loſt myſelf. And, at the time he was dying, his friends aſking, where he would be buried? No matter, ſaid he; there is a ſhort cut into the other world everywhere.

Mark Antony, when depreſſed, and at an ebb of fortune, cried out, That he had loſt all, except what he had given away.

Don Alphonſo, king of Naples, by alighting from his horſe to relieve a countryman that was in danger, gained the city of Gæta in a few hours, by making his firſt entry at their hearts, which the battery of his guns could not have done in many days.

Cyrus, the firſt emperor of Perſia, obtained a victory over the Aſſyrians; and,

after the battle, was ſo ſenſibly touched with ſeeing the field covered with dead bodies, that he ordered the ſame care to be taken of the wounded Aſſyrians, as of his own ſoldiers, ſaying, They are men as well as we, and are no longer enemies, when once they are vanquiſhed.

Rutilus was told in his exile, that for his comfort there would be, ere long, a civil war, which would bring all the baniſhed men home again. God forbid! ſaid he; for I had rather my country ſhould bluſh for my baniſhment, than mourn for my return.

Caius, a nobleman of Rome, who was thrice conſul; when he had beaten *Pyrrhus*, king of Epirus, and drove him out of Italy, he divided the land, diſtributing to every man four acres, and reſerved no more for himſelf; ſaying, That none ought to be a general, who could not be content with a common ſoldier's ſhare; and that he had rather rule over rich men, than be rich himſelf.

Seſoſtris, king of Egypt, having his chariot drawn by four kings, who were his captives, one of them had his eye continually on the chariot wheel: whereupon *Seſoſtris* aſked, What he meant by it? He anſwered, As

As often as I behold the turning of the wheel (in which that part which is now loweſt is preſently higheſt, and the higheſt preſently loweſt) it puts me in mind of our fortune. Whereat *Seſoſtris* being moved, gave them their liberty.

The words of *Lewis* XII of France, ſhowed a great and noble mind; who being adviſed to puniſh thoſe that had wronged him before he was king, anſwered; It is not becoming a king of France to avenge injuries done to a duke of Orleans.

He that is noble-minded, has the ſame concern for his own fortune, that every wiſe man ought to have, and the ſame regard for his friend, that every good man really has. His eaſy graceful manner of obliging carries as many charms as the obligation itſelf: his favours are not extorted from him by importunity; are not the late rewards of long attendance and expectation; but flow from a free hand and open heart.

A man advanced to greatneſs, who makes others find their fortune in his, joins a great merit to a great happineſs. *St. Evr.*

There is no character more deſervedly eſteemed, than that of a country gentleman, who underſtands the ſtation in which hea-

ven and nature have placed him. He is a father to his tenants, a patron to his neighbours, and is more ſuperior to thoſe of lower fortune, by his benevolence, than his poſſeſſions. He juſtly divides his time between ſolitude and company; ſo as to uſe the one for the other: his life is employed in the good offices of an advocate, a referee, a companion, a mediator, and a friend. *Spec.*

It was a ſaying of *Pliny*, that he eſteemed him the beſt good man, that forgave others, as if he were every day faulty himſelf; and who abſtained from faults, as if he pardoned nobody.

Goodneſs of nature is of all virtues and dignities of the mind the greateſt, being the character of the deity; and without it man is a buſy, miſchievous, wretched thing, no better than a kind of vermin. *Bacon.*

Of BENEFITS, GRATITUDE, and INGRATITUDE.

THERE is no vice or failing of man doth unprinciple humanity, like ingratitude; ſince he who is guilty of it, lives unworthy of his ſoul, that has not virtue enough to be obliged, or to acknowledge the due merits of the obliger.

Ingratitude is, of all crimes, that which we are to account the moſt venial in others, and the moſt unpardonable in ourſelves. *Sen.*

Gratitude is a duty none can be excuſed from, becauſe it is always in our own diſpoſal. *Char.*

The ungrateful, ſays *Xenophon*, are neither fit to ſerve the gods, their country, nor their friends.

Without goodnature and gratitude, men had as well live in a wilderneſs, as in a civil ſociety.

He who conceals a benefit, is to be held but one degree from denying it.

It was a great commendation of the *Lacedemonians*, that they knew how to give, and to receive, prudently.

Friendſhip is a medicine for all misfortune: but ingratitude dries up the fountain of all goodneſs. *Richl.*

Ingratitude is directly oppoſite to nature and equity, it is hardly known among brutes; for benefits and kindneſs have mollified lions.

It is as common a thing for gratitude to be forgetful, as for hope to be mindful. When once a man has drank, he turns his back upon the well.

He that receives a benefit without being thankful, robs the giver of his juſt reward. It muſt be a due reciprocation in virtue, that can make the obliger and the obliged worthy.

To make too much haſte to return an obligation, is a ſort of ingratitude. *Rochef.*

He who receives a good turn, ſhould never forget it: he who does one, ſhould never remember it. *Char.*

To refuſe a good office, not ſo much becauſe we do not need it, as becauſe we would not be indebted for it, is a kind of fantaſtical ingratitude. *Sen.*

Cato

Cato boaſts of this as the great comfort and joy of his old age, That nothing was more pleaſant to him, than the conſcience of a well ſpent life, and the remembrance of many benefits and kindneſſes done to others.

It is the character of an unworthy nature to write injuries in marble, and benefits in duſt.

He that preaches gratitude, pleads the cauſe both of God and man; for without it we can be neither ſociable, nor religious. *Sen.*

So long as we ſtand in need of a benefit, there is nothing dearer to us; nor any thing cheaper, when we have received it.

It is the glory of gratitude, that it depends only on the will: If I have a will to be grateful, ſays *Seneca*, I am ſo.

An anticipated favour has two perfections: one is the promptitude of it, which obliges the receiver to greater gratitude; and the other, in that the ſame gift, which coming later, would be a debt, by anticipation is a pure benefit.

Of HONOURS, and of the GREAT.

TRUE honour, as defined by *Cicero*, is *the concurrent approbation of good men*; ſuch only being fit to give true praiſe, who are themſelves praiſeworthy.

Anciently the *Romans* worſhipped Virtue and Honour for gods; whence it was that they built two temples, which were ſo ſeated, as none could enter the temple of Honour, without paſſing through the temple of Virtue.

No man can be great, ſays *Longinus*, by being owner of thoſe things which wiſe men have always counted it a piece of greatneſs to deſpiſe. It is not the poſſeſſion, but the right management of any valuable advantage, which makes us conſiderable.

Nobility is to be conſidered only as an imaginary diſtinction, unleſs accompanied with the practice of thoſe generous virtues by which it ought to be obtained. Titles of honour, conferred upon ſuch as have no perſonal merit to deſerve them, are at beſt but the royal ſtamp ſet upon baſe metal. *Tat.*

The

The way to be truly honoured is to be illuſtriouſly good. It was worthily anſwered by *Maximilian*, the German emperor, to one who deſired his letters-patent to ennoble him; I am able (ſaid he) to make thee rich; but virtue muſt make thee noble.

Great qualities make great men. Who, ſays *Seneca*, is a gentleman? The man, whom nature has diſpoſed, and as it were cut out for virtue; this man is well born indeed; for he wants nothing elſe to make him noble, who has a mind ſo generous, that he can riſe above, and triumph over fortune, let his condition of life be what it will.

It is true greatneſs that conſtitutes glory, and virtue is the cauſe of both: but vice and ignorance taint the blood; and an unworthy behaviour degrades and diſennobles a man more than birth and fortune aggrandize and exalt him. *Guard.*

Virtue is the ſureſt foundation both of reputation and fortune, and the firſt ſtep to greatneſs is to be honeſt. *Johnſon.*

He that boaſts of his anceſtors, confeſſes he has no virtue of his own. No other perſon has lived for our honour; nor ought that to be reputed ours, which was long before we had a being: for what advantage

vantage can it be to a blind man, that his parents had good eyes. *Char.*

It was a fine compliment made to the emperor *Veſpaſian:* Greatneſs and majeſty have changed nothing in you but this, that your power to do good ſhould be anſwerable to your will.

The world is a theatre; the beſt actors are thoſe that repreſent their parts moſt naturally; but the wiſeſt are ſeldom the heroes in the play. It is not to be conſidered, ſays *Epictetus*, who is prince, or who is beggar; but who acts the prince, or the beggar, beſt.

It is mentioned in hiſtory to the honour of the emperor *Alexander Severus*, that he would in no caſe permit offices to be ſold: For, ſaid he, he who buys muſt ſell: I will not indure any merchandiſe of authority, which, if I tolerate, I cannot afterward condemn; and I ſhall be aſhamed to puniſh him who ſold what I permitted him to buy.

Men muſt have public minds, as well as ſalaries; or they will ſerve private ends at the public coſt. It was Roman virtue, that raiſed the Roman glory.

It was a ſaying of *Bias*, Magiſtracy diſcovers what a man is. For as empty veſſels, though they have ſome crack in them, while they are empty, do not diſcover their flaws; but, when they are filled with liquor, immediately ſhow their defects; ſo happens it with ill-diſpoſed and corrupt minds, which ſeldom diſcover their vices, till they are filled with authority.

A hero ſhould have all good qualities united in him, without affecting any. For what need has a great man of any foreign aid to promote the regard that is due to his merit, when a certain air of noble ſimplicity, and forgetfulneſs of his own grandeur, will not fail to attach the public attention; ſince ſhutting his eyes upon himſelf is an infallible way to open all the world's upon him? *Gracian.*

If favour places a man above his equals, his fall places him below them.

It is a ſhame for a man of honour and good ſenſe to ſtay waiting at courts, when the end of his ſervices is become the end of his intereſt and merit. As for myſelf, ſays *St. Evremond*, I ſhould rather chooſe to live in a convent or deſart, than occaſion, in thoſe that are my friends, compaſſion; and,

and, in thoſe that are not, the malicious pleaſure of raillery.

It is with followers at court, as with followers on the road, who firſt diſpatter thoſe that go before, and then tread on their heels. *Swift.*

The prepoſſeſſions of the vulgar for men in power and authority are ſo blind, and they are generally ſo admired in every thing they do, that if they could bethink themſelves of being good, the multitude would in a manner idoliſe them. But, as *Gracian* obſerves, when excellence concurs with high birth and fortune, it paſſes for a prodigy.

The greater a man is in power above others, the more he ought to excel them in virtue: wherefore *Cyrus* ſaid, That none ought to govern, who was not better than thoſe he governed.

He that becomes acquainted and is inveſted with authority and influence, will in a ſhort time be convinced, that in proportion as the power of doing well is enlarged, the temptations to do ill are multiplied and enforced. *Johnſon.*

All things have ſome kind of ſtandard, by which the natural goodneſs of them is to be meaſured. We do not therefore eſteem

eſteem a ſhip to be good, becauſe it is curiouſly carved, painted, and gilded; but becauſe it is fitted for all the purpoſes of navigation, which is the proper end of a ſhip. It would be ſo likewiſe in our eſteem of men, who are not ſo much to be valued for the grandeur of their eſtates or titles, as by their inward goodneſs and excellence. *Sen.*

That which I admire at moſt in the fortune of great men, ſays *Montaigne*, is the crowd of their adorers. All ſubmiſſion is due to kings, but that of the underſtanding; my reaſon is not obliged to bow and bend, though my knees are.

It is not, it ſeems, within the rules of good breeding, to tax the vices of perſons of quality; as if the commandments were made only for the vulgar. *Addiſ.*

He that depends wholly upon the worth of others, ought to conſider, that he has but the honour of an image; and is worſhipped, not for his own ſake, but upon the account of what he repreſents. It is a ſign a man is very poor, when he has nothing of his own to appear in, but is forced to patch up his figure with the relics of the dead, and rifle tomb-ſtones and monuments for reputation.

What

What is truly great and majeſtic, looks more like itſelf, the leſs it is adorned. I ſtudy to make my life famous, ſaid king *Theſeus*, not ſo much by ſplendid appearances, and the applauſes of others, as by my own acts of ſolid virtue.

Let any one remove his eye from the moſt magnificent parade, or triumph, to the expanſe of heaven; and inſtantly, what was great is little, what was public is private. *Young.*

A difficult acceſs is the vice of thoſe, whoſe manners, honour and preferment have changed. Few perſons in high employments retain the virtues of their private condition: but it argues men do not deſerve great places, when they can value themſelves upon them.

It is not the place, ſays *Cicero*, that makes the perſon, but the perſon that makes the place honorable.

Nothing is more odious than the practice of thoſe great men, who with fine looks and promiſes make one hope for ſervices they never mean to perform. *Find out ſomething wherein I can ſerve you*, ſays a court minion; and then, upon the diſcovery, he lays hold on it to ſome other purpoſe. *L'Eſtr.*

Great

Great men are generally for making what they do real favours; for, ſhould they prefer the deſerving only; it would be like paying a debt, not doing a favour.

No government can flouriſh, where the morals and manners of the people are corrupted: for, as *Tully* obſerves, take but away the awe of religion, all that fidelity and juſtice, ſo neceſſary to the keeping up human ſociety, muſt periſh with it.

The beſt inſtruments of good government are good counſellors. He that is not wiſe of himſelf, can never be well counſelled.

Paſſive obedience, unlimited power, and indefeaſible right, ſeem to have ſomething of a venerable meaning in them; whereas in reality they only imply, that a king has a right to be a tyrant; and that the people are obliged in conſcience to be ſlaves. *Addiſ.*

The *Rabbins* had a ſaying, that if the ſea was ink, and the earth parchment, they would not be ſufficient to deſcribe and contain the praiſes of liberry.

Who could have greater honour than *Ageſilaus* king of Sparta had, who was fined by the *Ephori* for having ſtolen the hearts of the people to himſelf? Of whom it is ſaid,

ſaid, that he ruled his country by obeying it.

Henry III, of France, aſking thoſe about him, what it was that the duke of Guiſe did to charm and allure every one's heart; received this anſwer: Sire, the duke de Guiſe does good to all the world, without exception, either directly by himſelf or indirectly by his recommendations: he is civil, courteous, liberal: has always ſome good to ſay of every body, but never ſpeaks evil of any: and this is the reaſon he reigns in mens hearts, as abſolutely as your majeſty does in your kingdom.

Though a honorable title may be conveyed to poſterity, yet the ennobling qualities which are the ſoul of greatneſs, are a ſort of incommunicable perfections, and cannot be transferred. Indeed, if a man could bequeath his virtues by will, and ſettle his ſenſe and learning upon his heirs, as certainly as he can his lands, a brave anceſtor would be a mighty privilege. *Col.*

Title and anceſtry render a good man more illuſtrious, but an ill one more contemptible. Vice is infamous, though in a prince, and virtue honorable, though in a peaſant. *Addiſ.*

The *Athenians* raiſed a noble ſtatue to the memory of *Eſop*, and placed a ſlave on a pedeſtal, that men might know the way to honour was open to all.

Men in former ages, though ſimple and plain, were great in themſelves, and independent on a thouſand things, which are ſince invented to ſupply perhaps that true greatneſs, which is now extinct. *Bruyere.*

There is a nobility without heraldry. Though I want the advantage of a noble birth, ſaid *Marius*, yet my actions afford me a greater one; and they who upbraid me with it, are guilty of an extreme injuſtice, in not permitting me to value myſelf upon my own virtue, as much as they value themſelves upon the virtue of others. *Salluſt.*

The *man* of honour is an internal, the *perſon* of honour is an external; the one a real, the other a fictitious character. A *perſon* of honour may be a profane libertine, penurious, proud; may inſult his inferiors, and defraud his creditors; but it is impoſſible for a *man* of honour to be guilty of any of theſe.

There is no true glory, no true greatneſs, without virtue; without which we do but

but abuſe all the good things we have, whether they be great or little; falſe or real. Riches make us either covetous or prodigal: fine palaces make us deſpiſe the poor and poverty: a great number of domeſtics flatter human pride, which uſes them like ſlaves: and a high pedigree makes a man take up with the virtues of his anceſtors, without endeavouring to acquire any himſelf. *Scudery.*

Honours are in this world under no regulation; true quality is neglected; virtue is oppreſſed, and vice triumphant. The laſt day will rectify this diſorder, and aſſign to every one a ſtation ſuitable to the dignity of his character; ranks will then be adjuſted, and precedency ſet right. *Addiſ.*

Of MERIT and REPUTATION, PRAISE, and FLATTERY.

THERE are few perſons to be found, but are more concerned for the reputation of wit and ſenſe, than honeſty and virtue. *Spec.*

He that ſets no value upon a good repute, is as careleſs of the actions that produce it.

A man that is deſirous to excel, ſhould endeavour it in thoſe things that are in themſelves moſt excellent. *Epict.*

There is ſcarce any man ſo perfect, but we ſhall find, that he has his weakneſſes, which level him with the vulgar, as much as his merit raiſes him above them.

Merit muſt take a great compaſs to riſe, if not aſſiſted by favour.

Fame is like a river, that bears up things light, and drowns thoſe that are weighty and ſolid. *Bacon.*

The coin that is moſt current among mankind, is *flattery:* the only benefit of which is, that, by hearing what we are not, we may be inſtructed what we ought to be.

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Fame is like a river, that bears up things light, and drowns thoſe that are weighty and ſolid. *Bacon.*

The coin that is moſt current among mankind, is *flattery:* the only benefit of which is, that, by hearing what we are not, we may be inſtructed what we ought to be.

For people of worth, it is not neceſſary to fetch praiſes from their predeceſſors; it is enough to ſpeak of their own particular merit. It is happy to have ſo much merit, that our birth is the leaſt thing reſpected in us.

We ſhould be careful to deſerve a good reputation, by doing well; and, when that care is once taken, not to be over anxious about the ſucceſs. *Rochef.*

Nothing ſinks a greater character ſo much as raiſing it above credibility.

Princes are ſeldom dealt truly with, but when they are taught to ride the great horſe; which, knowing nothing of diſſembling, will as ſoon throw an emperor as a groom.

No man ſhould be confident of his own merit. The beſt err, and the wiſeſt are deceived.

Our good qualities often expoſe us to more hatred and perſecution, than all the ill we do.

The real ſatisfaction which praiſe can afford, is when what is repeated aloud, agrees with the whiſpers of conſcience, by ſhewing us that we have not endeavoured to deſerve well in vain. *Johnſon.*

Praiſe

Praiſe from the common people is generally falſe, and rather follows vain perſons than virtuous. *Bacon.*

The common people are but ill judges of a man's merits; they are ſlaves to fame; their eyes are dazzled with the pomp of titles, large retinue, *&c.* and then no wonder, if they beſtow their honours on thoſe who leaſt deſerve them.

He that will ſell his fame, will alſo ſell the public intereſt. *Solon.*

Fame and conſcience are of two different properties; the one blazes a man's deſerts, yet makes him nothing the better; the other the better, yet never the more renowned.

Wherever there is flattery, there is always a fool in the caſe: if the paraſite be detected, it falls to his ſhare; if he be not, to his whom he deludes.

It is frequent with many, upon every trivial matter, to pawn their reputation: a moſt inconſiderate thing! For what is ſo often lent, and paſſes ſo many hands upon every occaſion, cannot but loſe much of its value.

Great and good men will rather look for their characters in the writings and precepts of philoſophers, than in the hyperboles

of flatterers; for they know very well, that wiſe books are always true friends.

Little wit ſerves to flatter with; for how eaſily do they work, that go with the grain!

Fame is as difficult to be preſerved, as it was at firſt to be acquired. *Spec.*

It is a maxim of *Cato*'s, that a man ought to reſpect himſelf, *i. e.* reſpect his reaſon, that recommends a honeſt boldneſs, and forbids a ſervile fear, which is a kind of licence and permiſſion for others to have no regard and conſideration for us.

If we would perpetuate our fame or reputation, we muſt do things worth writing, or write things worth reading. *Pliny.*

There are two ſorts of enemies inſeparable from almoſt all men, but altogether of men of great fortunes; the *flatterer* and the *liar:* one ſtrikes before, the other behind; both inſenſibly, both dangerouſly.

No ſpecies of falſehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by intereſt, and the friend by tenderneſs. *Johnſon.*

Some men think they can never ſet a juſt value on themſelves, without the unjuſt contempt

contempt of others; and yet will perform all acts of the moſt ſupererogating civility to thoſe above them; which is generally made up of ſuch hollow profeſſions, ſuch groſs flatteries, as are worſe than reproaches.

He that rebukes a man, ſhall afterward find more favour, than he that flatters with his tongue.

Men are not to be judged by their looks, habits, and appearances; but by the character of their lives and converſations, and by their works. It is better that a man's own works, than that another man's words, ſhould praiſe him. *L'Eſtr.*

When commended, examine impartially your own deſerts; and if you find not what is ſaid, note that tongue for the inſtrument of flattery. Know thyſelf, ſaid *Bias*; ſo ſhall no flatterer deceive thee.

Many take leſs care of their conſcience than their reputation. The religious man fears, the man of honour ſcorns to do an ill action.

Satisfaction can no where be placed but in a juſt ſenſe of our own integrity, without regard to the opinion of others. *Tat.*

Reputation is often got without merit, and loſt without a crime.

It is ſaid of *Agricola*, that he never gloried in any thing he did; but, as an agent, referred the good ſucceſs of his fortune to the perſon that employed him; and ſo by his diſcretion and modeſty freed himſelf from envy, and loſt no part of his deſerved praiſe.

It is a thing exceding rare to diſtinguiſh virtue, and fortune. The moſt impious if proſperous, are always applauded; the moſt virtuous, if unproſperous, are ſure to be deſpiſed. *Spec.*

There is no ſuch flatterer, as is a man's ſelf; and there is no ſuch remedy againſt flattery of a man's ſelf, as the liberty of a friend. *Bacon.*

The flatterer is not often detected; for a honeſt mind is not apt to ſuſpect, and no one exerts the power of diſcernment with much vigour when ſelf-love favours the deceit. *Johnſon.*

I frequent the company more of thoſe who find fault with me, ſays *Montaigne*, than thoſe that flatter me; and am more proud of a conqueſt gained over myſelf, when I ſubmit to the force of my adverſary's reaſon, than I am pleaſed with a victory

tory obtained over him by reaſon of his weakneſs.

There are no ſnares ſo dangerous as thoſe that are laid for us under the name of good offices. The Greeks ſaid, that flatterers never lift a man up, but as the eagle does the tortoiſe, to get ſomething by his fall.

The philoſopher *Bias*, being aſked, what animal he thought the moſt hurtful? replied, that of wild creatures, a *tyrant*; and of tame ones, a *flatterer*.

Men of mean qualities ſhow but little favour to great virtues. A lofty wiſdom offends an ordinary reaſon.

Superiority in virtue is the moſt unpardonable provocation that can be given to a baſe mind. Innocence is too amiable to be beheld without hatred; and it is a ſecret acknowledgement of merit, which the wicked are betrayed into, when they purſue good men with violence. This behaviour viſibly proceeds from a conſciouſneſs in them, that other people's virtue upbraids their own want of it.

It was ſaid of the good emperor *Severus*, as well as of *Auguſtus*, that he ſhould never have been born, or that he never ſhould have died.

King *Alphonſus* was wont to ſay, that his dead counſellors, *meaning his books*, were to him far better than the living; for they, without flattery or fear, preſented to him truth.

What is public eſteem, but the opinion of many men in general, who are not much valued in particular? The judgment which the world makes of us, is of no manner of uſe to us; it adds nothing to our ſouls or bodies, nor leſſens any of our miſeries. Let us conſtantly follow reaſon, ſays *Montaigne*; and let the public approbation follow us the ſame way if it pleaſes.

How ſatirical is that praiſe, which commends a man for virtues, that all the world knows he has not! Exceſſive praiſes excite curioſity, and incite to envy; ſo that if merit anſwer not the value that is ſet upon it (as it commonly happens) general opinion revolts from the impoſtor, and makes the flatterer and flattered both ridiculous.

There is this good in commendation, that it helps to confirm men in the practice of virtue. No obligation can be of more force, than to render to eminent virtue its due merits.

The character of the perſon who commends you, is to be conſidered, before you

ſet

ſet a value upon his eſteem. The wiſe man applauds him whom he thinks moſt virtuous; the reſt of the world him who is moſt wealthy. *Spec.*

It is better, ſaid *Antiſthenes*, to fall among crows, than flatterers; for thoſe only devour the dead, theſe the living.

When the *Athenians* pulled down the ſtatues of *Demetrius Phalerius*, They cannot, he ſaid, deprive me of thoſe virtues that cauſed them to be erected.

It is very ſtrange, that no eſtimate is made of any creature, except ourſelves, but by its proper qualities. He has a magnificent houſe, or ſo many thouſand pounds a year, is the common way of eſtimating men; though theſe things are only about them, not in them, and make no part of their character. *Mont.*

It was elegantly ſaid in a letter to cardinal *Richlieu*—My lord, as there was heretofore a valiant man who could not receive any wounds, but on the ſcars of thoſe he had already received; ſo you cannot be praiſed, but by repetitions: ſeeing that truth, which has its bounds, has ſaid for you, whatever falſehood, which knows no bounds, has invented for others.

Pythagoras used to say, that those who reproved us, were greater friends to us, than those who flattered us.

Fortune and futurity are not to be guessed at; and fame does not always stand upon desert and judgment. *Antoninus.*

Flatter not, nor be thou flattered. Follow the dictates of your reason, and you are safe.

Felicity consists not in having the applause of the people at one's entrance; for that is an advantage, which all that enter, have: the difficulty is, to have the same applause at one's exit.

A deathbed flattery is the worst of treacheries. Ceremonies of mode and compliment are mightily out of season, when life and salvation come to be at stake. *L'Estr.*

Honours, monuments, and all the works of vanity and ambition, are demolished and destroyed by time; but the reputation of wisdom is venerable to posterity. *Sen.*

OF WEALTH, LUXURY, AND THE PURSUIT OF PLEASURES.

NOTHING can be more inglorious, than a gentleman only by name; whoſe ſoul is ignorant, and life immoral. *Spec.*

Wiſdom is better without an inheritance, than an inheritance without wiſdom.

He that gets an eſtate, will keep it better than he that finds it.

Riches cannot purchaſe worthy endowments; they make us neither more wiſe, nor more healthy. None but intellectual poſſeſſions are what we can properly call our own. *Spec.*

It is obſerved of gold by an old epigrammatiſt, that to have it is to be in fear, and to want it, to be in ſorrow.

Some people are nothing elſe but money, pride, and pleaſure: theſe three things ingroſs their thoughts, and take up the whole ſoul of them. *Col.*

There is more money idly ſpent to be laughed at, than for any one thing in the

world, though the purchaſers do not think ſo. *Halifax.*

Too much wealth is generally the occaſion of poverty. He whom the wantonneſs of abundance has once ſoftened, eaſily ſinks into neglect of his affairs; and he that thinks he can afford to be negligent, is not far from being poor. *Johnſon.*

To keep a full table is a way to extend one's acquaintance, but no ſure one to procure friends. Feaſting makes no friendſhip.

All worldly pleaſure is correſpondent to a like meaſure of anxiety.

A great fortune in the hands of a fool is a great misfortune. The more riches a fool has, the greater fool he is.

Not to deſire pleaſures is equivalent to the enjoyment of them. I ſee no greater pleaſure in this world, ſaid *Tertullian*, than the contempt of pleaſure.

It is remarkable, that among thoſe that place their happineſs in ſenſe, they are the moſt miſerable that ſeem to be the happieſt. *Sen.*

How deſpicable is his condition, who is above neceſſity, and yet ſhall reſign his reaſon,

ſon, and his integrity, to purchaſe ſuperfluities! *Tat.*

The luxurious live to eat and drink; but the wiſe and temperate eat and drink to live. *Plut.*

Cookery is now become ſo myſterious a trade, that the kitchen has almoſt as many intricacies as the ſchools. To keep the kitchen always hot, is the way to ſet the houſe on fire.

Thoſe who live magnificently, for the moſt part, are the real poor; they endeavour to get money on all hands with diſquiet and trouble, to maintain the pleaſures of others. *St. Evr.*

Among the ancient *Romans*, there was a law kept inviolably, that no man ſhould make a public feaſt, except he had before provided for all the poor of his neighbourhood.

The more ſervants a man keeps, the more ſpies he has upon him. That any man ſhould make work for ſo many, or rather keep them from work, to make up a train, has a levity and luxury in it very ſurpriſing.

Democritus laughed at the whole world, but at nothing more in it, than people's eager purſuit of riches and honour.

Vice

Vice is covered by wealth, and virtue by poverty. *Spec.*

It is more honorable not to have, and yet deſerve; than to have, and not deſerve.

The little value Providence ſets on riches, is ſeen by the perſons, on whom they are generally beſtowed. *Tat.*

He that is violent in the purſuit of pleaſure, will not ſtick to turn villain for the purchaſe. *Antoninus.*

It is commonly ſeen, that the more mankind are favoured with the gifts of fortune, the leſs they are diſpoſed to aſſiſt thoſe that are deſtitute.

The fine gentlemen of this age are diſtinguiſhed for their pride, luxury, and hardneſs of heart; they are utter ſtrangers to compaſſion and humanity. *Spec.*

The *Man of Pleaſure*, as the phraſe is, is the moſt ridiculous of all beings: he travels, indeed, with his riband, plume, and bells; his dreſs, and his muſic; but through a toilſome and beaten road; and every day nauſeouſly repeats the ſame tract. *Young.*

He that abounds in riches, good cheer, dogs, horſes, equipages, fools, and flatterers,

flatterers, muſt certainly be a great man. *Bruyere.*

Wealth cannot confer greatneſs; for nothing can make that great, which the decree of nature has ordained to be little. The bramble may be placed in a hotbed, but can never become an oak. *Johnſon.*

Pray, what was you made for? (ſays the emperor *Antoninus*) for your pleaſures? Common ſenſe will not bear ſo ſcandalous an anſwer.

The little ſoul that converſes no higher than the looking-glaſs, and a fantaſtic dreſs, may help to make up the ſhow of the world; but muſt not be reckoned among the rational inhabitants of it.

How wretched is it to conſider the care and coſt laid out upon luxury and ſhow; and the general neglect of thoſe ſhining habits of the mind, which ſhould ſet us off in real and ſolid excellencies! When pleaſure is predominant, all virtues of courſe are excluded.

The memory of good and worthy actions gives a quicker reliſh to the ſoul, than ever it could poſſibly take in the higheſt enjoyments of youth. *Spec.*

If ſenſuality were pleaſure, beaſts are happier than men. But human felicity is lodged in the ſoul, not in the fleſh.

Nature has cut off the coſt and luxurious impertinencies of our affections, in food, raiment, and the like; in being contented, that her neceſſities ſhould be cheaply ſupplied.

He that lives in pleaſure, is dead while he lives; but he that reſiſts pleaſures, crowns his life.

Let pleaſures be ever ſo innocent, the exceſs is always criminal. *St. Evr.*

Who can help reflecting on thoſe whoſe tables are daily ſpread to the ſecond and third courſes, which kill many with ſurfeits, while as many ſtarve at their gates with famine?

He has riches ſufficient, who has enough to be charitable. *Brown.*

The neceſſities of the body are the proper meaſure of our care for the things of this life; but if we once leave this rule, and exceed thoſe neceſſities, then are we carried into all the extravagancies in the world. *Epict.*

Pleaſures

Pleaſures unduly taken enervate the ſoul, make fools of the wiſe, and cowards of the brave. A libertine life is not a life of liberty.

It was a fine anſwer of *Diogenes*, who being aſked in mockery, why philoſophers were the followers of rich men, and not rich men of philoſophers; replied, becauſe the one knew what they had need of, and the other did not.

Though want is the ſcorn of every wealthy fool, an innocent poverty is yet preferable to all the guilty affluence the world can offer. *Tat.*

There cannot be a more ridiculous folly, than to ſpend high, in confidence of reverſions, and diſtant expectations. *Char.*

Ariſtotle wondered at nothing more than at this, that they were thought richer who had ſuperfluous things, than they who had what were profitable and neceſſary.

From the manner of mens bearing their condition, we often pity the proſperous, and admire the unfortunate. *Spec.*

So ſtupid and brutiſh, ſo worthleſs and ſcandalous, are too many ſeen in this degenerate age, that grandeur and equipage are looked upon as more indiſpenſable than charity;

charity; and thoſe creatures, which contribute merely to our pomp, or our diverſion, are more tenderly and ſumptuouſly maintained, than ſuch as are in neceſſity among ourſelves.

Thoſe perſons, ſays *Tacitus*, are under a mighty error, who know not how to diſtinguiſh between liberality aud luxury. Abundance of men know how to ſquander that do not know how to give.

Caligula made himſelf ridiculous by the ſoftneſs and fantaſticalneſs of his habit; and *Auguſtus* was as much admired for the modeſty and gravity of his.

We are come to ſuch an extraordinary pitch of politeneſs, that the affectation of being gay, and in faſhion, has very near taken from us our good ſenſe, and our religion.

The *vain* is the moſt diſtinguiſhed ſon of folly. In what does this man lay out the faculties of an immortal ſoul? That time, on which depends eternity? That eſtate, which, well diſpoſed of, might, in ſome meaſure, purchaſe heaven? What is his ſerious labour, ſubtile machination, ardent deſire, and reigning ambition?—*To be ſeen.*

This

This ridiculous, but true anſwer, renders all grave cenſure almoſt ſuperfluous. *Young.*

What if a body might have all the pleaſures in the world for the aſking? Who would ſo unman himſelf, as, by accepting of them, to deſert his ſoul, and become a perpetual ſlave to his ſenſes? *Sen.*

The delicacies of entertainments, the divertiſements of the theatre, the magnificence of courts, nor the moſt ſhining aſſemblies, can give full ſatisfaction to any wiſe man. *St. Evr.*

All worldly happineſs conſiſts in opinion.

There are too many of that unthinking temper of mind which troubles itſelf with nothing that is ſerious and weighty; but account life a paſtime, and ſeek nothing above recantation, never reflecting where all this will end at laſt.

The temperate man's pleaſures are durable, becauſe they are regular; and all his life is calm and ſerene, becauſe it is innocent.

Pleaſures, while they flatter a man, ſting him to death.

A Felicity

A felicity, that coſts pain, gives double content.

Ariſtippus ſaid, he liked no pleaſure, but that which concerned a man's true happineſs.

The Greeks and Romans had in deteſtation the very name of *Philoxenus*, for his filthy wiſh of a crane's neck, for the pleaſure he took in eating.

Men may ſurfeit with too much, as well as ſtarve with too little.

What is a man the worſe for the laſt year's plain diet; or what now the better for the laſt great feaſt? What is a voluptuous dinner, and the frothy vanity of diſcourſe, that commonly attends theſe pompous entertainments? What is it but a mortification to a man of ſenſe and virtue, to ſpend his time among ſuch people? *L'Eſtr.*

The ſumptuous ſideboard to an ingenuous eye has more the air of an altar, than a table.

He that looks into the offices of the luxurious, and ſees the troops of ſervants ſweating and hurrying up and down, the maſſacre of beaſts and fowls, and every thing afloat in the richeſt wine, cannot but wonder

der at ſo horrible a profuſion for the guts of one family. *Bona.*

The *Egyptians* at their feaſts, to prevent exceſſes, ſet a *ſkeleton* before their gueſts, with this motto, Remember *ye* muſt be ſhortly ſuch.

Pleaſures do but weaken our minds, and ſend us for our ſupport to Fortune, who gives us money only as the wages of ſlavery. *Sen.*

How ridiculous a ſight is a vain young gallant, that briſtles with his plumes, and ſhakes his giddy head, and to no other purpoſe, but to get poſſeſſion of a miſtreſs, as very a trifle as himſelf!

We have worn out our virtues, and our vices have worn out us.

Some ſo affect to be ſingular, and to be known by their vices, that they ſeek out novelty in wickedneſs, and glory in a bad reputation: or (as *Tacitus* obſerves) find an exquiſite pleaſure, even in the grandeur of infamy.

No good man was ever inwardly troubled for the omiſſion of any pleaſures; from whence it follows, that pleaſures, ſtrictly ſpeaking, are neither profitable nor good. *Antoninus.*

The

The tempers of ſome are ſo ſolid, and their conſtitutions ſo ſedentary, that they cannot reliſh activity, or rough exerciſe; their very diverſions are in a manner, contemplative, and bent on ſpeculation: therefore they require amuſements of a more refined nature.

There is but one ſolid pleaſure in life; and that is our duty. How miſerable then, how unwiſe, how unpardonable are they, who make that one a pain! *Young.*

All the treaſures of the earth are not to be compared to the leaſt virtue of the ſoul. *Socrates.*

A wicked man can never be happy, though he had the riches of *Craſus*, the empire of *Cyrus*, and the glory of *Alexander*. Wealth and honours can never cure a wounded conſcience.

The conſideration of the dignity and excellency of our nature plainly informs us, how mean and unworthy it is to diſſolve in luxury, ſoftneſs, and effeminacy; and how becoming it is, on the other hand, to lead a life of frugality, temperance, and ſobriety. *Cicero.*

Some by wit may get wealth; but none by wealth can purchaſe wit.

A good

A good man will love himſelf too well to loſe, and his neighbour alſo to win, an eſtate by gaming. Love of gaming corrupts the beſt principles in the world.

Gaming, like a quickſand, ſwallows up a man in a moment. Our follies and vices help one another, and blind the bubble, at the ſame time that they make the ſharper quickſighted.

Among many other evils that attend gaming, are theſe: *loſs of time*; *loſs of reputation*; *loſs of health*; *loſs of fortune*; *loſs of temper*; *ruin of families*; *defrauding of creditors*; *and what is often the effect of it, the loſs of life itſelf.*

Our pleaſures, for the moſt part, are ſhort, falſe, and deceitful; and, like drunkenneſs, revenge the jolly madneſs of *one* hour with the ſaid repentance of many.

Is there no better employment for people than luxury? What did they before they fell into theſe methods? Let pride pay, and exceſs be well exciſed; and, if that will not cure, it will however help to keep the kingdom.

There is no remark more common among the ancient hiſtorians, than that, when the ſtate was corrupted with avarice

and luxury, it was in danger of being betrayed or ſold.

The inhabitants of the city of *Sybaris* were arrived to the height of luxury and voluptuouſneſs, that they taught their horſes to dance to the ſound of the flute; ſo that the *Crotoniatæ*, who waged war with them, bringing a great number of pipers into the field of battle, ſet their horſes a dancing, and ſo broke their ranks; by which means they utterly overthrew them.

What is the difference, in effect, between old men and children, but that the one deals in paintings and ſtatues, and the other in babies? So that we ourſelves are only the more expenſive fools. *Sen.*

Paſcal kept always in mind this maxim, *avoid pleaſure* and *ſuperfluity*.

If they who affect an outward ſhow, knew how many divide their trivial taſte, they would be aſhamed of themſelves, and grow wiſer, and beſtow their ſuperfluities in helping the needy, and befriending the neglected. *Spec.*

Richneſs of dreſs contributes nothing to a man of ſenſe, but rather makes his ſenſe in-

inquired into. The more the body is ſet off, the mind appears the leſs.

Thoſe men who deſtroy a healthful conſtitution of body by intemperance, and an irregular life, do as manifeſtly kill themſelves, as thoſe who hang, or poiſon, or drown themſelves. *Sherlock.*

Recreations, moderately uſed, are profitable to the body for health, to the mind for refreſhment: but it is a note of a vain mind to be running after every gariſh pomp or ſhow.

The greateſt pleaſure wealth can afford us, is that of doing good. It is a happy thing, when a man's pleaſure is alſo his perfection.

All men of eſtates are, in effect, but truſtees for the benefit of the diſtreſſed; and will be ſo reckoned, when they are to give an account. *Bona.*

They that are lovers of pleaſures, look upon all diſcourſe of religion as canting. Eating and drinking, and vain mirth, news, and play, and the like, are their conſtant entertainment; who know no other pleaſures than what their five ſenſes furniſh them with.

It is an inſolence natural to the wealthy to affix, as much as in them lies, the character of a man to his circumſtances. Take away, ſaid *Lactantius*, pride and boaſting from rich men, and there will be no difference between a poor man and a rich.

A mean eſtate is not to be contemned; nor the rich, that is fooliſh, to be had in admiration.

In the flouriſhing commonwealths of Greece and Rome, it was either ſome brave action againſt the enemy, or eminent juſtice, virtue, or ability, that raiſed one man above another; wealth had no ſhare in it.

Caſt an eye into the gay world, what ſee we, for the moſt part, but a ſet of querulous, emaciated, fluttering, fantaſtical beings, worn out in the keen purſuit of pleaſure; creatures that know, own, condemn, deplore, yet ſtill purſue their own infelicity? The decayed monuments of error! The thin remains of what is called delight! *Young.*

He only is worthy of eſteem, that knows what is juſt and honeſt, and dares do it; that is maſter of his own paſſions, and ſcorns to be a ſlave to another's: ſuch a one, in the loweſt poverty, is a far better man, and merits more reſpect, than thoſe gay things, who

who owe all their greatneſs and reputation to their rentals and revenues.

When we pity thoſe that endure ſickneſs and diſtreſs, or any other temporal afflictions; let us remember, how much worſe it is with the proſperous and gay ſinner; with them who are given over to a reprobate ſenſe, and are cut off in the midſt of their wickedneſs.

We admire no man for enjoying all bodily pleaſures to the full; this may create him envy, but not eſteem. Whereas wiſdom and prudence, true piety and virtue, and all the offices of humanity, charity, and friendſhip, have the praiſe and commendation, even of thoſe who will not imitate them. The wiſe and good will be ever loved and honoured, as the glory of human nature. *Sherl.*

Of all the things this world affords us, the poſſeſſion and enjoyment of wiſdom alone is immortal. A ſtrict adherence to virtue, and a well-regulated life, renders our pleaſures more ſolid and laſting.

If we apply ourſelves ſeriouſly to wiſdom, we ſhall never live without true pleaſure, but learn to be pleaſed with every thing. We ſhall be pleaſed ſo far with

wealth, as it makes us beneficial to others; with poverty, for not having much to care for; and with obſcurity, for being unenvied. *Plut.*

The *great* are under as much difficulty to expend with pleaſure, as the *mean* to labour with ſucceſs. *Young.*

There is a ſweet pleaſure in *contemplation*: all others grow flat and inſipid upon frequent uſe; and when a man has run through a ſet of vanities, in the declenſion of his age, he knows not what to do with himſelf if he cannot *think*.

Religion is ſo far from barring men any innocent pleaſure, or comfort of human life, that it purifies the pleaſures of it, and renders them more grateful and generous; and, beſide this, it brings mighty pleaſures of its own, thoſe of a glorious hope, a ſerene mind, a calm and undiſturbed conſcience, which do far outreliſh the moſt ſtudied and artificial luxuries. *Sherl.*

There needs no train of ſervants, no pomp or equipage, to make good our paſſage to heaven; but the graces of a honeſt mind will ſerve us upon the way, and make us happy at our journey's end. *Sen.*

Of WOMEN, LOVE, and MARRIAGE.

THE utmoſt of a woman's character is contained in domeſtic life; firſt, her piety toward God, and, next, in the duties of a daughter, a wife, a mother, and a ſiſter. *Spec.*

A prudent woman is in the ſame claſs of honour as a wiſe man. *Tat.*

Nothing can atone for the want of modeſty and innocence; without which beauty is ungraceful, and quality contemptible. *Spec.*

The liberality of nature in the perſon is frequently attended with a deficiency in the underſtanding.

Women are always moſt obſerved, when they ſeem themſelves leaſt to obſerve, or to lay out for obſervation. *Johnſon.*

Love cannot long be concealed, where it is; nor diſſembled, where it is not. *Rochef.*

A good wife is a good portion: and there is nothing of ſo much worth as a mind well inſtructed.

Better is a portion *in* a wife, than *with* a wife.

Many of the misfortunes in families ariſe from the trifling way women have in ſpending their time, and gratifying only their eyes and ears, inſtead of their reaſon and underſtanding. *Tat.*

A lady who is tender of her reputation, would not be pleaſed to hear herſelf applauded for her great ſkill in ſinging and dancing. *Salluſt*, ſpeaking of *Sempronia*, a woman of great quality, but of a moſt abandoned character, obſerves, that ſhe ſung and danced with more art and grace, than became a virtuous woman.

There is nothing that wears out a fine face like the vigils of the card-table, and thoſe cutting paſſions which naturally attend them. Haggard looks, and pale complexions, are the natural indications of a female gameſter. *Addiſ.*

The plainer the dreſs, with greater luſtre does beauty appear. Virtue is the greateſt ornament, and good ſenſe the beſt equipage. *Halifax.*

It requires but little acquaintance with the heart, to know that woman's firſt wiſh is to be handſome; and that conſequently the readieſt method of obtaining her kindneſs is to praiſe her beauty. *Johnſon.*

It

It is always to be underſtood, that a lady takes all you detract from the reſt of her ſex to be a gift to her. *Tat.*

A woman had need be perfectly provided of virtue, to repair the ruins of her beauty.

How vain are ſuch who are deſirous of life, yet would avoid old age: as if it were a reproach to look old! Tell a woman of her age, and perhaps you make her as deeply bluſh, as if you accuſed her of incontinency. *L'Eſtr.*

An inviolable fidelity, good humour, and complacency of temper, in a wife, outlive all the charms of a fine face, and make the decays of it inviſible. *Tat.*

Women can ſooner forgive great indiſcretions, than ſmall infidelities. *Rochef.*

It is ſeldom ſeen, that beautiful perſons are otherwiſe of great virtue. *Bacon.*

Howſoever a lewd woman may pleaſe a man for a time, he will hate her in the end, and ſhe will ſtudy to deſtroy him. *Raleigh.*

A woman of great ſpirit, and little underſtanding, expoſes herſelf to deriſion and reproach, and is deſpiſed wherever ſhe appears. *Tat.*

There are ſuch perverſe creatures, that fall to ſome men's lots, with whom it requires more than common proficiency in philoſophy to be able to live. What charming companions for life are ſuch women! *Spec.*

Alcibiades, being aſtoniſhed at *Socrates'* patience, aſked him, how he could endure the perpetual ſcolding of his wife: *Why*, ſaid he, *as thoſe do who are accuſtomed to the ordinary noiſe of wheels to draw water.*

He that contemns a ſhrew to the degree of not deſcending to word it with her, does worſe than beat her. *L'Eſtr.*

A woman came to *Gratian*, the emperor, and with much clamour complained of her huſband: to whom he mildly ſaid, Woman, what are theſe things to me? Yes, ſaid ſhe; for he has alſo ſpoken many things againſt thy majeſty: to which he replied, Woman, what is that to thee?

Solid love, whoſe root is virtue, can no more die, than virtue itſelf. *Eraſ.*

A courteſan taking notice to *Gelon*, king of Syracuſe, that he had an ill breath; he aſked his wife, why ſhe did not tell him of it: I thought, ſaid ſhe, that all men's breath was alike.

Without

Without conſtancy there is neither love, friendſhip, or virtue, in the world.

The reputation of a ſtateſman, the credit of a merchant, and the modeſty of a woman, prevail more than their power, riches, or beauty.

Sophocles, being aſked, what harm he would wiſh to his enemy; anſwered, that he might love where he was not liked.

As the poets repreſented the Graces under the figures of women; ſo the Furies too. Let a woman be decked with all the embelliſhments of art, and care of nature; yet, if boldneſs is to be read in her face, it blots all the lines of beauty.

There ſcarce was ever any ſuch thing under the ſun, as an inconſolable widow. Grief is no incurable diſeaſe; but time, patience, and a little philoſophy, with the help of human frailty and addreſs, will do the buſineſs. *L'Eſtr.*

A woman bragging of her virtue looks as if it coſt her ſo much pains to get the better of herſelf, that the inferences are very ridiculous. *Halifax.*

Marriage has many pains, but celibacy has no pleaſures. *Johnſon.*

The infelicities of marriage are not to be urged againſt its inſtitution, as the miſeries of life would prove equally, that life cannot be the gift of heaven. *Johnſon.*

Marriage is not commonly unhappy, but as life is unhappy; and moſt of thoſe who complain of connubial miſeries, have as much ſatisfaction as their natures would have admitted, or their conduct procured, in any other condition. *Johnſon.*

He who gets a good huſband for his daughter, has gained a ſon; and he who meets with a bad one, has loſt a daughter.

Marriage ſhould be conſidered as the moſt ſolemn league of perpetual friendſhip; a ſtate from which artifice and concealment are to be baniſhed for ever; and in which every act of diſſimulation is a breach of faith. *Johnſon.*

The emperor *Conrade*, when he beſieged *Guelpho*, duke of Bavaria, would not accept of any other conditions than that the men ſhould be priſoners; but that the women might go out of the town without violation of their honour, on foot, and with ſo much only as they could carry about them: which was no ſooner known, but they contrived preſently to carry out upon their ſhoulders

their

their huſbands and children, and even the duke himſelf. The emperor was ſo affected with the generoſity of the action, that he treated the duke and his people ever after with great humanity.

Themiſtocles, being aſked, how he would marry his daughter; whether to one of ſmall fortune, but honeſt; or to one that was rich, but of an ill reputation; *made anſwer*, I had rather have a man without an eſtate, than have an eſtate without a man.

When, after having dined too well, a huſband is received at home, without a ſtorm, or a reproachful look, the wine will naturally work out all in kindneſs; which a wife ſhould encourage, let it be wrapt up in ever ſo much impertinence. *Halifax.*

When ſacrifices were offered to *Juno*, who preſided over marriage, the *gall* of the victim was thrown behind the altar, to ſhow, that no ſuch thing ought to be among married perſons.

Though *Solomon*'s deſcription of a wife and good woman may be thought too mean and mechanical for this refined generation; yet certain it is, that the buſineſs of a family is the moſt profitable and the moſt

honorable ſtudy they can employ themſelves in.

The ſureſt way of governing, both a private family, and a kingdom, is for a huſband, and a prince, to yield at certain times ſomething of their prerogative.

Women ſhould be acquainted, that no beauty has any charms, but the inward one of the mind; and that a gracefulneſs in their manners is much more engaging than that of their perſons: that meekneſs and modeſty are the true and laſting ornaments: for ſhe that has theſe, is qualified as ſhe ought to be for the management of a family, for the educating of children, for an affection to her huſband, and ſubmitting to a prudent way of living. Theſe only are the charms that render wives amiable, and give them the beſt title to our reſpect. *Epict.*

OF TRUTH, LYING, AND DISSIMULATION.

THERE is nothing ſo delightful, ſays *Plato*, as the hearing or the ſpeaking of truth. For this reaſon there is no converſation ſo agreeable as that of the man of integrity, who hears without any deſign to betray, and ſpeaks without any intention to deceive.

Truth is always conſiſtent with itſelf, and needs nothing to help it out; it is always near at hand, and ſits upon our lips, and is ready to drop out before we are aware; whereas a lie is troubleſome, and ſets a man's invention upon the rack; and one trick needs a great many more to make it good. *Tillotſ.*

Truth is the baſis of all excellence.

Tricks and treachery are the practice of fools, that have not ſenſe enough to be honeſt.

Plain truth muſt have plain words; ſhe is innocent, and accounts it no ſhame to be ſeen naked: whereas the hypocrite or double-dealer ſhelters and hides himſelf in ambiguities and reſerves. *Bona.*

Truth

Truth has no gradations; nothing which admits of increaſe can be ſo much what it is as *truth is truth*. There may be a *ſtrange thing*, and a thing *more ſtrange*. But if a propoſition be *true*, there can be none *more true*. *Johnſon*.

Nothing appears ſo low and mean, as lying and diſſimulation; and it is obſervable, that only weak animals endeavour to ſupply by craft the defects of ſtrength, which nature has not given them.

Truth and falſehood, like the iron and clay in *Nebuchadnezzar*'s image, may cleave, but they will not incorporate. *Bacon*.

Truth may be expreſſed without art or affectation: but a lie ſtands in need of both.

Truth is born with us; and we muſt do violence to nature, to ſhake off our veracity. *St. Evr*.

A liar is a hector toward GOD, and a coward toward men.

There never was a hypocrite ſo diſguiſed, but he had ſome mark or other to be known by.

A honeſt man is believed without an oath; for his reputation ſwears for him.

Xenocrates

Xenocrates was a man of that truth and fidelity, that the *Athenians* gave him alone this privilege, *That his evidence ſhould be lawful without ſwearing.* And it is ſaid of *Fabricius*, that a man might as well attempt to turn the ſun out of its courſe, as bring him to do a baſe or diſhoneſt action.

Truth is beſt ſupported by virtue.

Such was the ingenuous ſimplicity of the primitive Chriſtians; they looked upon it as a diſparagement to be put to their oaths, thinking it ſufficient for a good man to give this aſſurance of his truth, *I ſpeak truly.* They counted it an impious thing even to diſſemble the truth, and ſcorned to live upon ſuch baſe terms to be beholden to hypocriſy for their lives.

It is common for men, governed by human reaſon, to invent various exceptions, to elude the force of verity. Nothing can be more deſpicable and baſe, than for a man to ſpeak contrary to his own knowledge and ſenſe of things.

Truth in every thing is ſtill the ſame, and, like its great Author, can be but one; and the ſentence of reaſon ſtands as firm as the foundation of the earth. Reaſon is ever allied to truth.

When

When a man has forfeited the reputation of his integrity, he is ſet faſt; and nothing will then ſerve his turn, neither truth nor falſehood. *Spec.*

Between falſehood and uſeleſs truth there is little difference. As gold, which he cannot ſpend, will make no man rich, ſo knowledge, which he cannot apply, will make no man wiſe. *Johnſon.*

There are lying looks, as well as lying words; diſſembling ſmiles, deceiving ſigns, and even a lying ſilence.

That kind of deceit which is cunningly laid, and ſmoothly carried on, under a diſguiſe of friendſhip, is of all others the moſt impious and deteſtable.

Not to intend what you ſpeak, is to give your heart the lie with your tongue: not to perform what you promiſe, is to give your tongue the lie with your actions.

A man who is rightly honeſt looks not to what he *might* do, but to what he *ſhould*: he wears always the ſame countenance; ſpeaks the truth; his cheeks are never ſtained with the bluſhes of recantation; nor does his tongue faulter to make good a lie with the ſecret gloſſes of a double or reſerved meaning.

There

There is a kind of magic in truth, which forcibly carries the mind along with it. Men readily embrace the dictates of ſincere reaſon.

Ariſtotle lays it down for a maxim, that *a brave man is clear in his diſcourſe, and keeps cloſe to truth.* And *Plutarch* calls lying, *the vice of a ſlave.*

There is no crime more infamous than the violation of truth; it is apparent, that men can be ſociable beings no longer than they can believe each other. When ſpeech is employed only as the vehicle of falſehood, every man muſt diſunite himſelf from others, inhabit his one cave, and ſeek prey only for himſelf. *Johnſon.*

Nothing can be more unjuſt or ungenerous, than to play upon the belief of a harmleſs perſon; to make him ſuffer for his good opinion, and fare the worſe for thinking me a honeſt man.

It would be more obliging to ſay plainly, We cannot do what is deſired; than to amuſe people with fair words, that often put them upon falſe meaſures.

Great men muſt go and meet truth, if they are deſirous to know it; for none will carry it to them.

There

There cannot be a greater treachery, than firſt to raiſe a confidence, and then deceive it. *Spec.*

Hypocritical piety is double iniquity.

There is no vice, that doth ſo cover a man with ſhame, as to be found falſe and perfidious. *Bacon.*

Truth alone, without eloquence, is ſufficiently powerful and perſuaſive; and ſtands in need of no ſtudied and artificial practices to vindicate and recommend it.

Sincerity is to ſpeak as we think; to do as we pretend and profeſs; to perform and make good what we promiſe; and really to be what we would ſeem and appear to be. *Tillotſ.*

A great man, on a certain affair, being aſked by *Heliogabalus*, how he durſt be ſo plain? Becauſe, *ſaid he*, I dare die: I can but die, if I ſpeak the truth; and I muſt die, if I flatter.

I had rather, ſaid *Lucian*, pleaſe by telling truth, than be diverting in telling tales; becauſe, if I be not agreeable, I may be uſeful.

The moſt deceitful are moſt ſuſpectful.

Deceit

Deceit and falſehood, whatever conveniencies they may for a time promiſe or produce, are in the ſum of life obſtacles to happineſs. Thoſe who profit by the cheat diſtruſt the deceiver, and the act by which kindneſs was ſought puts an end to confidence. *Johnſon.*

We muſt not always ſpeak all that we know; that were folly: but what a man ſays ſhould be what he thinks, otherwiſe it is knavery. All a man can get by lying and diſſembling, is, that he ſhall not be believed when he ſpeaks truth. *Montaigne.*

A liar is ſubject to two misfortunes; neither to believe, nor to be believed.

All the ſeeming family endearment, comfort, and complacency, which we figure to ourſelves at a diſtance, what is it (too often!) but mutual attacks on the peace, plots on the riches, hopes from the ſickneſs, and joy from the deaths, of each other? *Young.*

Did men take as much care to mend, as they do to conceal their failings, they would both ſpare themſelves that trouble which diſſimulation puts them to, and gain, over and above, the commendations they aſpire to by their ſeeming virtues.

If

If falſehood, like truth, had but one face only, we ſhould be upon better terms; for we ſhould then take the contrary to what the liar ſays, for certain truth. *Montaigne.*

Though many artifices may be uſed to maintain falſehood by fraud, they generally loſe their force by counteracting one another. *Johnſon.*

A hypocrite is under perpetual conſtraint: and what a torment muſt it be for a man always to appear different from what he really is! *Charron.*

Lying is a vice ſo very infamous, that the greateſt liars cannot bear it in other men.

Nothing is more noble, nothing more venerable, than fidelity. Faithfulneſs and truth are the moſt ſacred excellencies and endowments of the human mind. *Cicero.*

Truth is ſo great a perfection, ſays *Pythagoras*, that if GOD would render himſelf viſible to men, he would chooſe *light* for his *body*, and *truth* for his *ſoul*.

MIS-

MISCELLANIES.

NO one can be in a more unhappy circumſtance, than to have neither an ability to give or to take inſtruction.

It is impoſſible to make people underſtand their *ignorance*; for it requires knowledge to perceive it; and therefore he that can perceive it, has it not. *Taylor.*

There is a ſort of economy in Providence that one ſhall excel, where another is defective, in order to make men more uſeful to each other, and mix them in ſociety. *Spec.*

Knowledge is the treaſure, but judgment is the treaſurer, of a wiſe man.

Where the ſenſes, and their perceptions, are vigorouſly employed, there the intellectual powers ceaſe to act.

It is no diminution to have been in the wrong. Perfection is not the attribute of man. *Spec.*

The wiſe Heathens were glad to immortalize any one ſerviceable gift, and overlook all imperfections in the perſon who had it. *Tat.*

A man's

A man's wiſdom, economy, good ſenſe, and ſkill in human life, if he be under misfortune, are of little uſe to him in the diſpoſition of any thing. *Spec.*

It is obſerved in the courſe of worldly things, that men's fortunes are oftener made by their tongues, than by their virtues; and more men's fortunes overthrown thereby, than by their vices. *Raleigh.*

Though wit be lively and mantling, it is not often that it carries a great body with it.

Wit will never make a man rich, but there are places where riches will always make a wit. *Johnſon.*

It is a noble ſcience to know one's ſelf well; and a noble courage to know how to yield.

There are four good mothers, of whom are often born four unhappy daughters: truth begets hatred; proſperity, pride; ſecurity, danger; and familiarity, contempt.

Some will read over, or rather over-read a book, with a view only to find fault: like venomous ſpiders, extracting a poiſonous quality, where the induſtrious bees ſip out a ſweet and profitable juice.

Men, like watches, are to be valued for their goings.

It is ſufficient, that every one in this life do that well which belongs to his calling.

Frugality is good, if liberality be joined with it.

There is no wiſe and good man, that would change perſons and conditions intirely with any man in the world.

When a man draws himſelf into a narrow compaſs, fortune has the leaſt mark at him.

The wiſeſt of men have their follies, the beſt have their failings, and the moſt temperate have, now and then, their exceſſes.

All uſeleſs miſery is certainly folly, and he that feels evils before they come, may be deſervedly cenſured; yet ſurely to dread the future, is more reaſonable than to lament the paſt. The buſineſs of life is to go forward; he who ſees evils in proſpect, meets it in his way; but he who catches it by retroſpection, turns back to find it. *Johnſon.*

An univerſal applauſe is ſeldom leſs than two thirds of a ſcandal. *L'Eſtr.*

In this pleaſant and jocular age, it is generally looked upon as a far more genteel and faſhionable quality for a man to be witty, than wiſe.

The beſt way to ſecure obſervance is, not to inſiſt too violently upon it.

None are ſo invincible as your half witted people; who know juſt enough to excite their pride, but not ſo much as to cure their ignorance.

One proffering to ſhow *Themiſtocles* the art of memory, he anſwered, he had much rather he would teach him that of forgetfulneſs.

A man had better be poiſoned in his blood, than in his principles.

There was a ſoldier that vaunted before *Julius Ceſar* of the ſcars he had received on his face: *Ceſar*, knowing him to be a coward, told him, You had beſt take heed next time you run away, how you look back.

Wiſe men mingle innocent mirth with their cares, as a help either to forget them, or overcome them: but to be *intemperate*, for the eaſe of one's mind, is to cure melancholy with madneſs.

It is in all things a profitable wiſdom, to know when we have done enough.

Frugality is a fair fortune, and induſtry a good eſtate.

Some ſee the errors and follies of mankind, and only make a jeſt of them: they divert and entertain themſelves and others, by a comical repreſentation of a very tragical thing; as if no more were neceſſary to teach men truth and virtue, than merely to expoſe falſehood and vice.

Mutability is the badge of infirmity. It is ſeldom, that a man continues to wiſh and deſign the ſame thing two days together. Now he is for marrying; and by and by a miſtreſs is preferred before a wife: now he is ambitious and aſpiring; preſently the meaneſt ſervant is not more humble than he: this hour he ſquanders his money away; the next he turns miſer: ſometimes he is frugal and ſerious; at other times profuſe, airy, and gay. *Charron.*

Ill qualities are catching, as well as diſeaſes; and the mind is at leaſt as much, if not a great deal more, liable to infection, than the body.

There needs but one bad inclination to make a man vicious; but many good ones are neceſſary to make him virtuous.

They who have a honeſt and engaging look, ought to ſuffer double puniſhment, if they belie it in their actions.

Every medal has its reverſe. Every convenience carries its abatement.

Experience can never be infallible, becauſe events are conſtantly unlike one another.

The ſoul is always buſy; and if it be not exerciſed about ſerious affairs, will ſpend its activity upon trifles.

For a man to ſee and acknowledge his own ignorance and defects; to pretend to no more than he really has, and is; this ſingle quality argues ſo much judgment, that there are few better teſtimonies to be given of it. *Char.*

By others faults, wiſe men correct their own.

It was ſaid by *Diogenes*, that, to live well, one muſt oppoſe nature to law, reaſon to paſſion, and reſolution to fortune.

He that makes others fear him, has reaſon to fear them.

Experience is the beſt adviſer; but it is better to learn by others than our own.

We do not want precepts ſo much as patterns, ſays *Pliny*; and example is the ſofteſt and leaſt invidious way of commanding.

Not to be addicted too much to any one thing, is the moſt excellent rule of life.

Paſt enjoyments do not alleviate preſent evils; whereas the evils a man has endured, heighten the preſent ſatisfactions.

There are fewer higher gratifications than that of reflection on ſurmounted evils, when they were not incurred nor protracted by our fault, and neither reproach us with cowardice nor guilt. *Johnſon.*

Only that which is honeſtly got, is gain.

It is a ſtanding rule in philoſophy, never to make the opinion of others the meaſure of our behaviour.

Reaſon is blinded by affection.

If you ſeem to approve of another man's wit, he will allow you to have judgment. *Guard.*

That which is known to three perſons, is no ſecret.

No man has a thorough taſte of proſperity, to whom adverſity never happened.

It was a noble ſaying of the *Lacedæmonians*, that they inquired not ſo much *how many* their enemies were, but *where* they were.

King *John* was importuned by a courtier to unbury the bones of a perſon, who in his lifetime had been his great enemy: no, no, replied the king, I wiſh all my enemies were as honorably buried.

One good head is better than a great many hands.

It is much greater kindneſs not to ſuffer us to fall, than to lend a hand to lift us up. And a greater ſatisfaction to be kindly received, and obtain nothing, than obtain what we deſire, after having been expoſed.

Requeſts coſt a reluctancy of nature, fearing to receive the diſcourteſy of a denial. That which is beſtowed too late, is next to not giving. *Gracian.*

Hope deferred makes the heart ſick.

Pleaſure nnd pain, though the moſt unlike that can be, are yet ſo contrived by nature, as to be conſtant companions; and it is not amiſs to obſerve, that the ſame motions and muſcles of the face are employed both in laughing and crying. *Char.*

Small

Small tranſgreſſions become great by frequent repetition; as ſmall expences, multiplied, inſenſibly waſte a large revenue.

When our vices leave us, we flatter ourſelves, that we leave them.

The remembrance of a crime committed in vain, has been conſidered as the moſt painful of all reflections. *Johnſon.*

At twenty years of age the will reigns; at thirty the wit; and at forty the judgment. *Gracian.*

He is as great a fool that laughs at all things, as he that frets at every thing.

There is nothing but is ominous to the ſuperſtitious.

Voluntary rigour and torment is unnatural; and it is as ridiculous to hate cheap and eaſy conveniencies, as it is mad and fooliſh to purchaſe expenſive and uncommon delicacies. *Char.*

All countries are a wiſe man's home.

Invention is the portion of ready wits, and good choice that of ſolid judgment.

It is eaſier to preſerve health than to recover it; and to prevent diſeaſes, than to cure them.

All objects loſe by too familiar view. *Dryden.*

The beſt things, when corrupted, become the worſt.

As no man lives ſo happy, but to ſome his life would ſeem unpleaſant; ſo we find none ſo miſerable, but one ſhall hear of another that would change calamities with him.

The more ſtrength the body loſes, the more the ſoul acquires.

Form is good, but no formality.

A talkative fellow, willing to learn of *Iſocrates*, he aſked him double his uſual price; becauſe, ſaid he, I muſt both teach him to ſpeak, and to hold his tongue.

We ſhould chooſe to bear the hatred of evil men, rather than deſerve their juſt accuſation, after ſerving their baſe ends. *Plut.*

By the rules of juſtice, no man ought to to be ridiculed for any imperfection, who does not ſet up for eminent ſufficiency in that way wherein he is defective.

To judge impartially, we are to put mens good qualities in the balance againſt their bad ones; and, if the ſcale of the firſt outweighs,

weighs, the latter ought not to be brought into account.

He that is ſhamed to be ſeen in a mean condition, would be proud of a ſplendid one. *Sen.*

If I had money, ſays *Socrates*, I would buy me a cloak. They that knew he wanted one, ſhould have prevented the very intimation of that want.

He that is little in his own eyes, will not be troubled to be thought ſo in others.

Nothing violent is of long continuance. *Sen.*

It is commonly ſaid, that the juſteſt dividend nature has given of her favours, is that of ſenſe; for there is none that is not contented with his ſhare.

It is as great a point of wiſdom to hide ignorance, as to diſcover knowledge.

Singularity, as it implies a contempt of general practice, is a kind of defiance, which juſtly provokes the hoſtility of ridicule. He therefore who indulges peculiar habits, is worſe than others, if he be not better. *Johnſon.*

No evil action can be well done; but a good one may be ill done.

To know how to forget is a happineſs, rather than an art. Thoſe things are generally beſt remembered, which ought moſt to be forgot. Sometimes the remedy of an evil conſiſts in forgetting it; and that time it is we commonly forget the remedy.

Let a man do his beſt; and the world may do its worſt.

It was ſmartly ſaid by the *Egyptian*, who being aſked what it was he carried ſo cloſely; replied, *It was therefore covered, that it might be ſecret.*

Among the beſt of men there is hardly one to be found, but he is liable to be hanged ten times in his life, if all his actions and thoughts were ſtrictly to be examined. We are ſo far from being good, according to the laws of GOD, that we cannot be ſo according to our own. *Mont.*

He that ſhoots at the ſtars, may hurt himſelf, but not endanger them.

It was bravely ſaid by *Antigonus*, who in a battle being told, that his enemies exceeded him in number; he aſked the reporter, againſt how many he reckoned *him?*

The moſt provident have commonly more to ſpare than men of great fortunes.

A mean

A mean freedom is more naturally deſired than a golden ſervitude. Fetters of gold are ſtill fetters.

There is no courſe of life ſo weak, as that which is carried on by exact rule and diſcipline. The leaſt debauch to ſuch a man will ruin him. *Mont.*

An evenneſs of living hath too much of confinement in it: men will be rather more or leſs, than always the ſame.

Difficulty of atchievement ſtupifies the ſluggard, adviſes the prudent, terrifies the fearful, animates the courageous.

Honeſty is ſilently commended even by the practice of the moſt wicked; for their deceit is under its colour.

It is not eaſy to impoſe the tongue's ſilence upon the heart's grievance.

He that will win the game, muſt look more upon the mark than the money; if he hits the one he takes the other.

Thoſe who are unwilling to do us any ſervices, are never unprovided of excuſes.

It is leſs diſhonour to diſlodge an army in the dark, than to be beaten in the light.

It is inhuman and arrogant to inſult over a penitent delinquent.

In *Italy*, their ordinary form of aſking is, *Do good for your own ſake.*

A good cauſe makes a courageous heart. They that fear an overthrow, are half conquered.

The world can never be ſo bad, but a honeſt man will at one time or other be thought good for ſomething.

As civil diſſentions are the moſt unnatural, ſo nothing can appear more aſtoniſhing, than a war without an enemy.

He that ſcoffs at the crooked, had need go very upright himſelf.

Many a man would be extremely ridiculous, if he did not ſpoil the jeſt by playing upon himſelf firſt.

A tree that is every year tranſplanted, will never bear fruit; and a mind that is always hurried from its proper ſtation, will ſcarce ever do good in any.

The *Dutch* have a good proverb, *Theſts never enrich, alms never impoveriſh, prayers hinder no work.*

It

It is a known ſtory of a friar, who on a faſtingday bid his capon be carp, and then very canonically eat ir: by ſuch a tranſubſtantiating power, our wits bid all ſerioufneſs and conſideration be formality and foppery, and then under that name endeavour to drive it out of the world.

One may be a good adviſer, though an ill ſolicitor.

There is as much difference between wit and wiſdom, as between the talent of a buffoon and a ſtateſman; and yet, in the ordinary courſe of the world, one paſſes often for the other.

The pride of wit and knowledge is often mortified, by finding that they confer no ſecurity againſt the common errors which miſlead the weakeſt and meaneſt of mankind. *Johnſon.*

Mercy to the evil proves cruelty to the innocent.

He that ſhoots an arrow in jeſt, may kill a man in earneſt.

No men are ſo often in the wrong, as thoſe who pretend to be always in the right.

He gets a double victory, who overcomes himſelf, when he doth his enemy.

He has a good judgment, that relies not wholly on his own.

We can no more correct all ill opinions in the world, than heal all the diſtempers that are in it.

There is as much wiſdom in bearing with other people's defects, as in being ſenſible of their good qualities; and we ſhould make the follies of others rather a warning and inſtruction to ourſelves, than a ſubject of mirth and mockery of thoſe that commit them. *Rochef.*

When we commend good and noble actions, we make them, in ſome meaſure, our own.

There are men of prey, as well as beaſts of prey.

When a man owns himſelf to be in an error, he does but tell you in other words, that he is wiſer than he was. *Swift.*

He that thinks of many things, thinks of nothing; and he that would go ſeveral ways, ſtands ſtill.

Forgetting of a wrong is a mild revenge.

It was a civil reprehenſion of a fidler to king *Philip*, who diſputed with him about his playing: God forbid! ſaid he, that

your majeſty ſhould be ſo unhappy as to underſtand a fiddle better than I do.

There is no contending with neceſſity; and we ſhould be very tender how we cenſure thoſe that ſubmit to it. It is one thing to be at liberty to do what we will, and another thing to be tied up to do what we muſt. *L'Eſtr.*

The only way to be happy and quiet is, to make all contingencies indifferent to us.

A divided family can no more ſtand, than a divided commonwealth.

They who live under a tyranny, and have learned to admire its power as ſacred and divine, are debauched as much in their religion, as in their morals. *Shaftſb.*

There are none that fall ſo unpitied, as thoſe that have raiſed themſelves upon the ſpoils of the public.

One general mark of an impoſtor is, that he outdoes the original.

It is good to rectify our natures, but not to force them.

Men can better ſuffer to be denied, than to be deceived.

The gifts of the mind are able to cover the defects of the body; but the perfections of

of the body cannot hide the imperfections of the mind.

They that feed on wiſdom, ſhall yet be hungry, and they that drink her, ſhall yet be thirſty.

A man that doth the beſt he can, doth all that he ſhould do.

In nature nothing is ſuperfluous. *Ariſt.*

Fortune is never more deceitful, than when ſhe ſeems moſt to favour. He that is rich to-day may be poor to-morrow.

As dreams are the fancies of thoſe that ſleep, ſo fancies are but the dreams of men awake.

The ſtrongeſt heads are commonly the weakeſt.

A habit of ſecrecy is both politic and moral.

Counſel and wiſdom atchieve more and greater exploits than force.

Cato obſerved, that wiſe men learn more by fools, than fools by wiſe men: for they ſee their weakneſs, to avoid it; theſe conſider not their virtues to imitate them.

A perſon

A perſon being aſked, how old he was, anſwered, I am in health: being aſked, how rich he was, he ſaid, I am not in debt.

The pity of tears only, is too wateriſh to do good.

Nothing promotes fixation of thought more than the cloſing of our eyes; for according to the Arabian proverb, when the five windows, thoſe of the ſenſe, are ſhut up, the houſe of the mind is then fulleſt of light.

That is done ſoon enough, which is done well enough.

It is the intention, morally ſpeaking, that makes the action good or bad; and even brutes themſelves will put a difference between harms of illwill and miſchance.

He that follows nature is never out of his way. Nature is ſometimes ſubdued, but ſeldom extinguiſhed. *Bacon.*

To be eminent in a low profeſſion is to be great in little, and ſomething in nothing.

We read of an aſtrologer, that foretold his own end to the very day and hour: He lived perfectly in health till the laſt minute

minute of his time, and then hanged himſelf for the honour of his prediction.

Money makes not ſo many true friends, as it makes enemies.

Man, at the beſt, is but a compoſition of good and evil. Diamonds have flaws, and roſes have prickles: the ſun has its ſhade, and the moon its ſpots.

Civility is a kind of charm that attracts the love of all men; and too much is better than to ſhow too little.

He that contends with natural averſions, doth the ſame thing as if he undertook to cure incurable diſeaſes.

It is not ſo painful to a honeſt man to want money, as it is to owe it.

He has made a good progreſs in buſineſs, that has thought well of it beforehand. Some *do* firſt, and *think* afterward.

It is better to ſuffer without a cauſe, than that there ſhall be a cauſe for our ſuffering.

The leſs wit a man has, the leſs he knows that he wants it.

A heart without ſecrecy is an open letter for every one to read.

Thoſe

Thoſe beſt can bear reproof, who merit praiſe.

The itch of knowing ſecrets is naturally accompanied with another itch of telling them.

To tell our own ſecrets is generally folly, but that folly is without guilt. To communicate thoſe with which we are entruſted, is always treachery, and treachery for the moſt part combined with folly. *Johnſon.*

In all fortunes and extremes, a great ſoul will never want matter to work upon. There is no condition, but what ſits well upon a wiſe man.

He that hinders not a miſchief, when it is in his power, is guilty of it.

There is no rule that is not liable to ſome exception or other, ſaving that very rule itſelf.

He that has feweſt faults, has conſtructively none at all, becauſe it is a common caſe: but no man has more faults, than he that pretends to have none.

We may hate mens vices, without any illwill to their perſons; but we cannot help

help deſpiſing thoſe that have no kind of virtue to recommend them.

Precipitation ruins the beſt-laid deſigns; whereras patience ripens the moſt difficult, and renders the execution of them eaſy.

Doing juſtice to worthy qualities, is a credit to our judgment.

A ſprightly generous *horſe* is able to carry a packſaddle as well as an *aſs*; but he is too good to be put to the drudgery. *Swift.*

Though an action be ever ſo glorious in itſelf, it ought not to paſs for great, if it be not the effect of wiſdom and good deſign.

When two perſons compliment one another with the choice of any thing, each of them generally gets that which he likes leaſt. *Swift.*

It was a maxim with *Ceſar*, that we ought to reckon we have done nothing, ſo long as any thing remains to be done.

What is *rational* carries its own weight.

Too auſtere a philoſophy makes few wiſe men; too rigorous politics, few good ſubjects;

jects; too hard a religion, few religious perſons, whoſe devotion is of long continuance. *St. Evr.*

It is in vain to charm the ears, or gratify the ears, if the mind be not ſatisfied.

To be a *cynic* is as bad as to be a *ſycophant.*

He that writes an inſipid panegyric upon another, libels himſelf. *Voiture.*

How different ſoever mens fortunes may be, there is always ſomething or other that balances the ill and the good, and makes all even at laſt.

He that would be ſure to have his buſineſs well done, muſt either do it himſelf, or ſee the doing of it.

A great part of mankind employ their firſt years to make their laſt miſerable.

It is eaſier to avoid a fault, than to acquire a perfection.

Men of indifferent parts are apt to condemn every thing above their own capacity. He muſt be a very unfit judge of wit, who innocently believes, that he has himſelf as much as any man needs to have.

The ſame rule, that *a diſeaſe well known is half cured*, holds as true in the diſtempers of

of the mind, as in the indiſpoſitions of the body.

It is difficult for a man to have ſenſe, and be a knave. A true and ſolid genius conducts to order, truth, and virtue.

A great many people are fond of books, as they are of furniture; to dreſs and ſet off their rooms, more than to adorn and enrich their minds.

If a man cannot find eaſe within himſelf, it is to little purpoſe to ſeek it any-where elſe.

Thoſe are preſumed to be the beſt counſels, which come from them that adviſe againſt their own intereſt.

One month in the ſchool of affliction will teach us more wiſdom, than the grave precepts of *Ariſtotle* in ſeven years.

Remove the cauſe, and the effect will ceaſe.

Gentleneſs is the beſt way to make a man loved and reſpected in his family: he makes himſelf contemptible, when he talks paſſionately to his ſervants, for no reaſon but to ſhow his authority.

It is dangerous to attack a man you have deprived of means to eſcape.

There

There is nothing more to be wondered at, than that men who have lived long ſhould wonder at any thing.

None but thoſe we are nearly concerned for, or are to anſwer for, ſhould make us ſolicitous about their conduct. The way to live eaſy is to mind our own buſineſs, and leave others to take care of theirs.

Men may give good advice; but they cannot give the ſenſe to make a right uſe of it.

Advice, like phyſic, ſhould be ſo ſweetened and prepared, as to be made palatable; or nature may be apt to revolt againſt it.

When there are ſo many thouſands of dangers hovering about us, what wonder is it, if one comes to hit at laſt?

A man is ſeldom ſucceſsful, that is diffident of himſelf.

All fools are not knaves; but all knaves are fools.

It goes a great way toward making a man faithful, to let him underſtand, that you think him ſo; and he that does but ſuſpect that I will deceive him, gives me a kind of right to cozen him.

Thoſe

Thoſe who believe all the good ſpoken of themſelves, and all the evil ſpoken of others, are unhappily miſtaken on both ſides.

Reading ſerves for delight, for ornament, and for ability; it perfects nature, and is perfected by experience.

There is certainly no greater happineſs than to be able to look back on a life uſefully and virtuouſly employed; to trace our own progreſs in exiſtence, by ſuch tokens as excite neither ſhame nor ſorrow. It ought therefore to be the care of thoſe who wiſh to paſs the laſt hours with comfort, to lay up ſuch a treaſure of pleaſing ideas, as ſhall ſupport the expences of that time, which is to depend wholly upon the fund already acquired. *Johnſon.*

COUN-

COUNSELS.

THERE ſeems, ſays *Seneca*, to be ſo near an affinity between wiſdom, philoſophy, and good counſels, that it is rather matter of curioſity, than of profit to divide them.

Good counſel is caſt away upon the arrogant, the ſelf-conceited, and the ſtupid; who are either too proud to take it, or too heavy to underſtand it.

Plato often inculcates this great precept, *Do thine own work, and know thyſelf.*

If thou wilt be happy, correct thy imagination by reaſon; reject opinion, and live according to nature.

Let reaſon go before every enterpriſe, and counſel before every action.

Be not diverted from your duty by any idle reflections the ſilly world may make upon you; for their cenſures are not in your power, and conſequently ſhould not be any part of your concern. *Epict.*

Sell not virtue to purchaſe wealth.

Reſt ſatisfied with doing well, and leave others to talk of what they pleaſe.

Pitch

Pitch upon that courſe of life which is the moſt excellent; and cuſtom will render it the moſt delightful. *Pythag.*

Rather avoid thoſe vices you are naturally inclined to, than aim at thoſe excellencies and perfections which you were never made for. *Cicero.*

Live in peace with all men; nevertheleſs have but one counſellor of a thouſand.

Never defer that till to-morrow, which you can do to-day. Never do that by proxy, which you can do yourſelf.

Deliberate long of what you can do but once.

When the idea of any pleaſure ſtrikes your imagination, make a juſt computation between the duration of the pleaſure, and that of the repentance ſure to follow it. *Epict.*

Be always at leiſure to do good; never make buſineſs an excuſe to decline the offices of humanity. *Antoninus.*

Do good with what thou haſt, or it will do thee *no* good.

Avoid all ſourneſs and auſterity of manners. Virtue is a pleaſant and agreeable quality;

quality; and gay and civil wiſdom is always engaging.

Forget the faults of others, and remember thine own.

Whatever you diſlike in another perſon, take care to correct in yourſelf, by the gentle reproof of a better practice. *Sprat.*

Hear not ill of a friend, nor ſpeak any of an enemy. Believe not all your hear, nor report all you believe.

Approve yourſelf to wiſe men by your virtue, and take all the reſt by your civilities.

Avoid popularity: it has many ſnares, but no real benefit.

Imprint this maxim deeply in your mind, that there is nothing certain in this human and mortal ſtate; by which means you will avoid being tranſported with proſperity, and being dejected in adverſity.

Do nothing to-day, that you will repent of to-morrow.

Seek not out the things that are too hard for you. Strive not in a matter that concerns you not.

If your means ſuit not with your ends, purſue thoſe ends which ſuit with your means.

Be rather bountiful than expenſive: neither make nor go to feaſts.

Riſe from table with an appetite, and you will never ſit down without one.

Make yourſelf agreeable as much as poſſible to all; for there is no perſon ſo contemptible, but that it may be in his power to be your beſt friend, or worſt enemy.

Defer not charities till death; he that doth ſo, is rather liberal of another man's, than of his own. *Bacon.*

Reckon upon benefits well placed, as a treaſure that is laid up; and account thyſelf the richer for that which thou giveſt a worthy perſon.

In the morning, think what thou haſt to do; and at night, aſk thyſelf what thou haſt done.

Have a care of vulgar errors: diſlike, as well as allow, reaſonably: follow the dictates of your reaſon, and you are ſafe.

Learn the art of entertaining thyſelf alone, without being weary or melancholy; and then thou wilt not be much put to it for want of recreation and compan[illegible].

Account it no diſgrace to be cenſured of thoſe men, whoſe favours would be no credit

credit to thee. Thou thyſelf only knoweſt what thou art; others only gueſs at thee: rely not therefore on their opinions; but ſtick to thine own conſcience.

In all the affairs of human life, let it be your care, not to hurt your mind, nor offend your judgment. *Epict.*

Do no ſecret thing before a ſtranger; for you know not what he will bring forth.

Think before you ſpeak, and conſider before you promiſe. Take time to deliberate and adviſe; but looſe no time in executing your reſolutions.

Let not your zeal for a cauſe puſh you into a hazardous engagement. Set bounds to your zeal by diſcretion, to error by truth, to paſſion by reaſon, to diviſions by charity.

Spend the day well, and you will rejoice at night.

Never expect any aſſiſtance or conſolation in your neceſſities from drinking companions.

Do well, and fear neither man nor devil. Keep good company, and the devil will not dare to make one.

Meditate often upon eternity, and no accidents of this mortal life will trouble you.

Always take part with and defend the unfortunate.

Strive not with a man without cauſe. Blame not before thou haſt examined the truth. Debate thy cauſe with thy neighbour himſelf, and diſcover not a ſecret to another.

Never reveal thy ſecrets to any, except it is as much their intereſt to keep them, as it is thine they ſhould be kept. Only truſt thyſelf, and another ſhall not betray thee.

Endeavour to make peace among thy neighbours: it is a worthy and reputable action, and will bring greater and juſter commendations to thee, and more benefit to thoſe with whom thou converſeſt, than wit or learning, or any of thoſe ſo much admired accompliſhments. *Fuller.*

Take heed of whom you ſpeak, and to whom.

Have not to do with any man in his paſſion; for men are not, like iron, to be wrought upon when they are hot.

Purſue not a coward too far, leſt you make him turn valiant to your diſadvantage.

Speak

Speak not in the ears of a fool; for he will deſpiſe the wiſdom of your words. Caſt not your pearls before ſwine.

If you be conſulted concerning a perſon, either very inconſtant, paſſionate, or vicious, give not your advice; it is in vain: for ſuch will do only what ſhall pleaſe themſelves.

Avoid, as much as you can, the company of all vicious perſons whatſoever; for no vice is alone, and all are infectious.

Whenever you diſcourſe, confine yourſelf to ſuch ſubjects as are neceſſary, and expreſs your ſenſe in as few words as you can. *Epict.*

Be not eaſily exceptious, nor rudely familiar; the one will breed contention, the other contempt.

If a thing be not fitting, do it not: if it be not true, ſpeak it not. *Antoninus.*

Take not pleaſure in much good cheer, neither be tied to the expence thereof. Banquet not upon borrowing. If thou be the maſter of a feaſt, liſt not thyſelf up; but be among them as one of the reſt.

Uſe temporal things, but deſire eternal.

Prefer ſolid ſenſe to wit; never ſtudy to be diverting without being uſeful; let no jeſt intrude upon good manners; nor ſay any thing that may offend modeſty.

Take care of a reconciled enemy, and an untried friend.

Never triumph over any man's imperfection; but conſider if the party, taxed for his deficiency in ſome things, may not likewiſe be praiſed for his proficiency in others.

Be not haſty in your tongue, and in your deeds ſlack and remiſs. Let not your hand be ſtretched out to receive, and ſhut when you ſhould repay.

In converſation condeſcend to compliance, rather than continue a diſpute.

Speak with the vulgar, but think with the wiſe.

Let him that knows but little in his profeſſion, keep to what he knows beſt; for, if he be not reckoned dextrous at it, he will at leaſt be counted ſolid. *Gracian.*

Never antedate your own misfortunes; for many times men make themſelves more miſerable than indeed they are; and the apprehenſion of infelicity doth more afflict them than the infelicity itſelf.

In

In marriage, prefer the perſon before wealth, virtue before beauty, and the mind before the body; then you have a wife, a friend, and a companion.

Obey the magiſtrate, and the law, but not ſervilely: obſerve ceremonies, but not ſuperſtitiouſly.

He who will take no advice, but be always his own counſellor, ſhall be ſure to have a fool for his client.

Boaſt not of thy good deeds, leſt thy evil deeds be alſo laid to thy charge.

In all differences, conſider that both you and your enemy are dropping off; and that ere long your very memories will be extinguiſhed.. *Antoninus.*

Give not over thy mind to heavineſs: the gladneſs of the heart is the life of man; and the joyfulneſs of a man prolongeth his days. Remove ſorrow far from thee; for ſorrow has killed many, and there is no profit therein; and carefulneſs bringeth age before the time.

To be free minded and cheerfully diſpoſed at the hours of meat, and of ſleep, is one of the beſt precepts for long life. *Bacon.*

Be ſlow in chooſing a friend, and ſlower to change him; courteous to all; intimate with few; ſlight no man for his meanneſs, nor eſteem any for their wealth and greatneſs.

Inſult not over miſery, nor deride infirmity. The frogs in the well ſaid pertinently to the boys that pelted them, *Children, though this be ſport to you, it is death to us.*

Blemiſh not thy good deeds, neither uſe uncomfortable words, when thou giveſt any thing; but in all thy gifts ſhow a cheerful countenance.

In all matters of religion, let your duty be the motive. In all things of common life, let reaſon direct you. *Sherlock.*

Whether young or old, think it not too ſoon, or too late, to turn over the leaves of your paſt life; and conſider what you would do, if what you have done were to do again.

They were three good leſſons which the bird in the fable gave the fowler for his releaſe. Not to loſe a certainty for an uncertainty: not to give credit to things beyond probability: not to grieve for that which is paſt remedy.

Boaſt

Boaſt not of thyſelf, for it ſhall bring contempt upon thee; neither deride another, for it is dangerous.

From the experience of others, do thou learn wiſdom; and from their failings, correct thine own faults.

Refuſe the favours of a mercenary man, they will be a ſnare unto thee, and thou ſhalt never be quit of the obligation.

Uſe not to-day, what to-morrow may want; neither leave that to hazard, which foreſight may provide for, or care prevent.

Work while it is called to-day, for you know not how much you may be hindered to-morrow. One to-day is worth two to-morrows. *Franklin.*

At every action and enterpriſe, aſk yourſelf this queſtion, What will the conſequence of this be to me? Am I not likely to repent of it? I ſhall be dead in a little time, and then all is over with me. *Antoninus.*

Whatſoever you take in hand, remember the end, and you ſhall never do amiſs.

Of TIME, BUSINESS, and RECREATION.

THE ordinary manner of ſpending their time, is the only way of judging of any one's inclination and genius.

No man can be provident of his time, that is not prudent in the choice of his company.

The advantage of living does not conſiſt in length of days, but in the right improvement of them. As many days as we paſs without doing ſome good, are ſo many days intirely loſt. *Montaigne.*

We ſhould read over our lives, as well as books; take a ſurvey of our actions, and make an inſpection into the diviſion of our time. King *Alfred* is recorded to have divided the day and night into three parts; eight hours he allotted to eat and ſleep in; eight for buſineſs and recreation; and eight he dedicated to ſtudy and prayer.

Some people are buſy, and yet do nothing; they fatigue and weary themſelves out; and yet drive at no point, nor propoſe any general end of action or deſign. *Antoninus.*

To

To come but once into the world, and trifle away our right uſe of it, making that a burden, which was given for a bleſſing, is ſtrange infatuation.

There is but little need to drive away that time by fooliſh divertiſements, which flies away ſo ſwiftly of itſelf; and, when once gone, is never to be recalled.

He is idle, that might be better employed. The idle man is more perplexed what to do, than the induſtrious in doing what he ought.

There is nothing that ſo much engages our affections to this world, as the want of conſideration, how ſoon we are to leave it.

This day is only ours; we are dead to yeſterday, and we are not yet born to the morrow.

Time is what we want moſt, but what we uſe worſt; for which we muſt all account, when time ſhall be no more.

A wiſe man counts his minutes, he lets no time ſlip; for time is life; which he makes long, by the good huſbandry of a right uſe and application of it.

There are but very few who know how to be idle and innocent. By doing nothing, we learn to do ill. *Spec.*

An idle boy is a kind of monſter in the creation: all nature is buſy about him. How wretched is it to hear people complain, that the day hangs heavy upon them; that they do not know what to do with themſelves! How monſtrous are ſuch expreſſions among creatures, who can apply themſelves to the duties of religion and meditation; to the reading of uſeful books: who may exerciſe themſelves in the purſuits of knowledge and virtue, and every hour of their lives make themſelves wiſer and better than they were before! *Addiſ.*

Make the moſt of your minute (ſays the emperor *Antoninus*) and be good for ſomething, while it is in your power.

Time ought, above all other kinds of property, to be free from invaſion; and yet there is no man who does not claim the power of waſting that time which is the right of others. *Johnſon.*

This is the ſupreme point of wiſdom: to do only ſuch things at the time when we are in the greateſt probability of living, which we would do, if we were in the preſent expectance of dying.

How unreaſonable is it to begin to live, when we can live no longer! That man does

does not live as he ſhould do, who does not reckon upon every day as his laſt.

Moſt men that affect ſports, make them a principal part of their life; not reflecting, that, while they are diverting the time, they are throwing it away. We alter the very nature and deſign of recreation, when we make a buſineſs of it.

Of all the diverſions of life, there is none ſo proper to fill up its empty ſpaces, as the reading of uſeful and entertaining authors; and, with that, the converſation of a well choſen friend. *Spec.*

A man of letters never knows the plague of idleneſs: when the company of his friends fail him, he finds a remedy in reading, or in compoſition. *St. Evr.*

He that is well employed in his ſtudy, though he may ſeem to do nothing, does the greateſt things yet of all others: he lays down precepts for the governing of our lives, and the moderating of our paſſions; and obliges human nature, not only in the preſent, but in all ſucceeding generations. *Sen.*

A wiſe man will diſpoſe of time paſt to obſervation and reflection; time preſent, to duty; and time to come, to Providence.

Epami-

Epaminondas, prince of Thebes, had ſuch hatred to idleneſs, that, finding one of his captains aſleep in the daytime, he ſlew him; for which act being reproved by his nobles, he replied, *I left him as I found him*; comparing idle men to dead men.

The ruins of time are the monuments of morality.

He that follows his recreation inſtead of his buſineſs, ſhall in a little time have no buſineſs to follow.

Whoſoever is engaged in a multiplicity of buſineſs, muſt tranſact much by ſubſtitution, and leave ſomething to hazard; and he that attempts to do all, will waſte his life in doing little. *Johnſon.*

None but a wiſe man can employ leiſure well; and he that makes the beſt uſe of his time, has none to ſpare.

Employ your time well, if you mean to gain leiſure; and, ſince you are not ſure of a minute, throw not away an hour.

Leiſure is time for doing ſomething uſeful; this leiſure the diligent man will obtain, but the lazy man never; for a life of leiſure, and a life of lazineſs, are two things. *Franklin.*

Want

Want is little to be dreaded, when a man has but a ſhort time left to be miſerable.

Of all poverty, that of the mind is moſt deplorable.

All who exceed the age of ſixty, except the latter part of it is ſpent in the exerciſe of virtue, and contemplation of futurity, muſt neceſſarily fall into an indecent old age. An inquiſitive and virtuous ſoul improves daily in knowledge; and though the body decays, and all bodily pleaſures with it; wiſdom and counſel, piety and devotion, is the crown and glory of age.

If age puts an end to our deſires of pleaſure, and does the buſineſs of virtue, there can be no cauſe of complaint.

Things paſt, preſent, and to come, are ſtrangely uniform, and of a colour; ſo that upon the matter, forty years of human life may ſerve for a ſample of ten thouſand.

If time be of all things the moſt precious, waſting time muſt be the greateſt prodigality, ſince loſt time is never found again, and what we call time enough, always proves little enough. *Franklin.*

Should the greateſt part of people ſit down, and draw up a particular account of their time, what a ſhameful bill would it be!

he! So much extraordinay for eating, drinking, and ſleeping, beyond what nature requires; ſo much in revelling and wantonneſs; ſo much for the recovery of the laſt night's intemperance; ſo much in gaming, plays, and maſquerades; ſo much in paying and receiving formal and impertinent viſits, in idle and fooliſh prating, in cenſuring and reviling our neighbours; ſo much in dreſſing our bodies, and talking of faſhions; and ſo much waſted and loſt in doing nothing. *Sherlock.*

It was a memorable practice of *Veſpaſian*, throughout the whole courſe of his life: he called himſelf to an account every night for the actions of the paſt day; and as often as he found he had ſlipt any one day without doing ſome good, he entered upon his diary this memorial, *I have loſt a day.*

The greateſt loſs of time is delay and expectation, which depends upon the future. We let go the preſent, which we have in our power, and look forward to that which depends upon chance, and ſo quit a certainty for an uncertainty. *Seneca.*

The inconſtancy of man's nature, and the mutability of things, occaſion endleſs revolutions: we either improve or grow worſe continually.

It is with our time, as with our eſtates; a good huſband makes a little go a great way.

Some men are exceeding diligent in acquiring a vaſt compaſs of learning; ſome in aſpiring to honours and preferments; ſome in heaping up riches; others are intent upon pleaſures and diverſions; hunting, or play, vain contrivances, to paſs away their time: others are taken up in uſeleſs ſpeculations; others ſet up for men of buſineſs, and ſpend all their days in hurry and noiſe: but amid this variety, few apply themſelves to the wiſdom, which ſhould direct their lives. *Char.*

It is the great art and philoſophy of life to make the beſt of the preſent, whether it be good, or bad; and to bear the one with reſignation and patience, and enjoy the other with thankfulneſs and moderation.

We muſt be buſy about good, or evil; and he to whom the *preſent* offers nothing, will often be looking backward on the *paſt*. *Johnſon.*

The time preſent is the only time we have to repent in, to ſerve God, to do good to men, to improve our knowledge,

to

to exerciſe our graces, and to prepare for a bleſſed immortality. *Sherlock.*

Within a while the earth ſhall cover us all; and then ſhe herſelf ſhall have her change. Now any man that ſhall conſider this, can he otherwiſe but contemn, in his heart, and deſpiſe all worldly things? *Antoninus.*

There is no man but has a ſoul; and, if he will look carefully to that, he need not complain for want of buſineſs. Where there are ſo many corruptions to mortify, ſo many inclinations to watch over, ſo many temptations to reſiſt, the graces of God to improve, and former neglects of all thoſe to lament, ſure there can never want ſufficient employment; for all theſe require time: and ſo men at their deaths find; for thoſe who have lived careleſly, and waſted their time, would then give all the world to redeem it.

Of RETIREMENT, and the PRIVATE LIFE.

IT is an extraordinary attainment, and ſhows a well-compoſed mind, when a man loves to keep company with himſelf; and a virtue, as well as advantage, to take ſatisfaction and content in that enjoyment. *Char.*

Solitude can be well fitted, and ſet right but upon very few perſons: they muſt have knowledge enough of the world, to ſee the follies of it; and virtue enough to deſpiſe all vanity. *Cowley.*

He that has renounced external things, and withdrawn into himſelf, is invincible: the world to him is as a priſon, and ſolitude a paradiſe. *Bona.*

There is a vaſt difference between the *dull* perſon that is really ſo, and the *thinking* perſon that ſeems ſo: though both are not good company for others, yet the latter is excellent company to himſelf.

The more a man is contemplative, the more happy he is, and aſſimilated to the divine eſſence. *Ariſtotle.*

Solitude

Solitude relieves us, when we are ſick of company; and converſation, when we are weary of being alone.

As too long a retirement weakens the mind, ſo too much company diſſipates it.

By *reading* we enjoy the dead, by *converſation*, the living, and by *contemplation*, ourſelves: reading enriches the memory, converſation poliſhes the wit, and contemplation improves the judgment: of theſe, reading is the moſt important, as it furniſhes both the others.

A man may be a firſt rate in virtue and true value, and yet be very obſcure as to the world at the ſame time. *Antoninus.*

Self-ſufficiency and ſelf-ſatisfaction are but other words for happineſs; and theſe are never to be had, but by learning to entertain ourſelves well with our own thoughts. *Char.*

Antiſthenes, the philoſopher, being aſked, What fruit he gained by his ſtudies; anſwered, He had learned to live and converſe with himſelf.

The ſilent virtues of a good man in ſolitude are more amiable than all the noiſy honours of active life. *Pope.*

That

That calm and elegant ſatisfaction, which the vulgar call melancholy, is the true and proper delight of men of knowledge and virtue. What we take for diverſion is but a mean way of entertainment in compariſon of that which is conſidering and knowing ourſelves. *Tat.*

It is the character of a conſummate merit to be able to live in a retreat with honour, after one has lived in public with ſplendor. *St. Evr.*

There is a time when the claims of the public are ſatisfied; then a man might properly retire to review his life, and purify his heart.

Charles V, emperor of Germany, reſigned all his dominions, and retired to a monaſtery; had his own funeral celebrated before his face; and left this teſtimony of the Chriſtain religion, *That the ſincere profeſſion of it, had in it ſweets and joys that courts were ſtrangres to.*

Sir *Francis Walſingham*, toward the end of his life, grew very melancholy, and writ to lord *Burleigh* to this purpoſe: We have lived long enough to our country, to our fortunes, and to our ſovereign: it is high time we begin to live to ourſelves, and to our GOD.

Sir *Henry Wotton*, who had gone on ſeveral embaſſies, and was intimate with the greateſt princes, choſe to retire from all; ſaying, The utmoſt happineſs a man could attain to, was to be at leiſure to *be*, and to *do* good. When reflecting on his former years, he would ſay, How *much* time have I to repent of! and how *little* to do it in.

Some ſuſpenſion of common affairs, ſome pauſe of temporal pain and pleaſure, is doubtleſs neceſſary to him that deliberates for eternity, who is forming the only plan in which miſcarriage cannot be repaired, and examining the only queſtion in which miſtake cannot be rectified. *Johnſon.*

He who reſigns the world, is in conſtant poſſeſſion of a ſerene mind; but he who follows the pleaſures of it, meets with nothing but remorſe and confuſion. *Spec.*

The *country* is the place from whence the *court*, as in its true diſtance, appears full of charms, and worthy our admiration: but, if a man come near it, its perfections decreaſe, juſt as thoſe of a fine landſkip, when you behold it at a cloſe view.

Princes and their grandees, of all men are the unhappieſt; for they live leaſt alone.

A firſt

A firſt miniſter of ſtate has not ſo much buſineſs in public, as a wiſe man has in private. *Cowley.*

A ſolitary life has no charms for an ambitious mind. *Fenelon.*

In ſolitude, if we eſcape the example of bad men, we likewiſe want the counſel and converſation of the good. *Johnſon.*

True happineſs is of a retired nature, and an enemy to pomp and noiſe: it ariſes, in the firſt place, from the enjoyment of one's ſelf; and, in the next, from the friendſhip and converſation of a few ſelect companions.

The man that lives retired, lives quiet; he fears nobody, of whom nobody is afraid. He that ſtands below on the firm ground, need not fear falling.

To live at a diſtance from, yet near enough to do good to men, is acting like a benign deity on earth. *Fenelon.*

It was an excellent ſaying of the elder *Scipio Africanus:* He never was leſs alone than when alone.

A wiſe man, that lives up to the principles of reaſon and virtue, if one conſider him in his ſolitude, as taking in the ſyſtem of

of the univerſe, obſerving the mutual dependence and harmony, by which the whole frame of it hangs together, raiſing his thoughts with magnificent ideas of Providence; makes a nobler figure in the eye of an intelligent being, than the greateſt conqueror amid all the pomps and ſolemnities of a triumph. *Tat.*

Though the continued traverſes of fortune may make us out of humour with the world; yet nothing but a noble inclination to virtue and philoſophy can make us happy in retirement.

The pleaſure which affects a human mind with the moſt lively and tranſporting touches, is the ſenſe that we act in the eye of infinite wiſdom, power, and goodneſs, that will crown our virtuous endeavours here, with a happineſs hereafter, large as our deſires, and laſting as our immortal ſouls: without this the higheſt ſtate of life is inſipid, and with it the loweſt is a paradiſe. *Addiſ.*

Of SCEPTICISM and INFIDELITY.

IT was a ſaying among the ancients, That even *Jupiter* could not pleaſe all. But we find now, that the true God himſelf is not free from the imputation of his audacious creatures, who impiouſly preſume to quarrel with his revelation, as well as his providence; and expreſs no more reverence to what he has dictated, than to what he doth. *Boyle.*

We are falling into an age of vain philoſophy (as the apoſtle calls it) and ſo deſperately overrun with drolls and ſceptics, that there is hardly any thing ſo certain and ſo ſacred, that is not expoſed to queſtion or contempt. *L'Eſtr.*

God has expreſly declared, that death ſhall open a paſſage to a bleſſed eternity; and yet ſome have doubts and diffidence about it. What is this, but to be a ſtranger to the divine attributes, and diſtruſt the promiſes of our Saviour; to fail in the main requiſites of a chriſtian, and turn infidel in a ſociety of believers? *Col.*

Our preſent ſticklers for atheiſm conſiſt chiefly of ſuch who never troubled them-

ſelves ſo much as to underſtand the firſt principles of religion: their ſtudy has been employed another way, *viz.* in courtly forms of ſpeech, and punctilios of action; in faſhionable garbs, and artificial luxuries; but, as for the ſeverer and more uſeful ſtudies, they bequeath them to the dull men of ſenſe and reaſon. *Scott.*

I can hardly think that man to be in his right mind, ſays *Cicero*, who is deſtitute of religion.

An atheiſt is the moſt vain pretender to reaſon in the world. The whole ſtrength of atheiſm conſiſts in contradicting the univerſal reaſon of mankind. They have no principles, nor can have any; and therefore they can never reaſon, but only confidently deny and affirm. *Sherlock.*

Practical atheiſm has always been the grand ſupport of ſpeculative; and deſervedly eſteemed no leſs dangerous in its tendency and effects.

Nothing can be plainer, than that ignorance and vice are two ingredients abſolutely neceſſary in the compoſition of free-thinkers, who, in propriety of ſpeech, are no thinkers at all. *Swift.*

They lie, ſays *Seneca*, who ſay they believe there is no God: though they may profeſs this ſomewhat confidently in the daytime, when they are in company; yet in the night, and alone, they have doubtful thoughts about it.

God never wrought a miracle to convince atheiſm, becauſe his ordinary works convince it. *Bacon.*

Nothing is ſo important to any man, as his own ſtate and condition: nothing ſo amazing as eternity. If therefore we find perſons indifferent to the loſs of their being, and to the danger of endleſs miſery; it is impoſſible that this temper ſhould be natural. *Paſcal.*

If men underſtand not the evidence of religion, the more ſhame it is for them; but then immediately to leap out of ignorance into atheiſm is firſt to play the fool, and then run ſtark mad upon it. *Scott.*

It is a certain maxim, that ſuch perſons as take themſelves out of God's protection are always at a loſs, and know not how to diſpoſe of themſelves.

There is not a more ridiculous animal than an atheiſt, in his retirement. *Spec.*

Cicero has obſerved, that no kind of men are more afraid of GOD, than ſuch as pretend not to believe his being. Theſe are the men who above all others are moſt liable to be affected with dread and trembling, more eſpecially in the time of ſickneſs, and the approaches of death.

While we are in this life, our beſt and ſecureſt condition is expoſed to a world of ſad and uncomfortable accidents, which we have neither the wiſdom to foreſee, nor the power to prevent: and where ſhall we find relief, if there be no GOD?

Superſtition renders a man a fool, and ſcepticiſm makes him mad.

We have a thing called reaſon within us, which is very ingenious in giving ſtings to our miſeries, and vexing us with cutting reflections upon them; but is not able to qualify one grief, or miniſter the leaſt of any ſolid comfort to us. *Scott.*

No man living can find where the depth of reaſon lies, in denying every thing, and proving nothing; in queſtioning the truth of firſt principles, and bidding defiance to the common ſenſe of all mankind. *Trapp.*

As the irreſolute man can never perform any

any action well, ſo he that is not reſolved in religion, can be reſolved in nothing elſe.

Whoever believes himſelf free from the obligations of divine precepts, cannot look on himſelf as bound by any human laws.

To play with important truths, to diſturb the repoſe of eſtabliſhed tenets, to ſubtilize objections, and elude proof, is too often the ſport of youthful vanity, of which maturer experience commonly repents. There is a time when every man is weary of raiſing difficulties only to taſk himſelf with the ſolution, and deſires to enjoy truth, without the labour, or hazard of conteſt. *Johnſon.*

To make up a confirmed atheiſt, there muſt be a continued ſeries of the moſt reſolute oppoſition to all ſound reaſon, conſcience, conſideration, and all degrees of moral virtue, with whatſoever elſe illuſtrates the true dignity of our nature.

The impoſſibility of proving there is no God, is a demonſtration that there is one.

Though hell is generally acknowledged both as the fountain and receptacle of all wickedneſs; yet ſo great a monſter as ſpeculative atheiſm never was, nor will be found there.

If knowledge without religion were highly valuable, nothing would be more ſo, than the devil.

There is an axiom, evident by the very light of nature, *That* GOD *will reward every man according to his works in this life.* That there are future rewards and puniſhments, is a doctrine univerſally aſſented to by all nations and religions; and there is not any firſt principle in philoſophy, in which mankind are more generally agreed.

Scepticiſm, and a reſolute doubting, after ſufficient evidence, is a greater enemy to philoſophy, and true knowledge, than incredulity itſelf; the latter of which may crowd in ſome falſehoods; but the former will never ſuffer us to acknowledge any truth.

Licentiouſneſs in opinion always makes way for licentiouſneſs in practice.

When a man jeſts upon religion, or declares it is indifferent what religion we are of, it is moſt certain, that himſelf is of no religion at all.

Lord *Bacon*, toward the latter end of his life, ſaid, that a little ſmattering in philoſophy would lead a man to atheiſm; but a thorough inſight into it will lead a man back

back again to a firſt cauſe; and that the firſt principle of right reaſon is religion: and ſeriouſly profeſſed, that, after all his ſtudies and inquiſitions, he durſt not die with any other thoughts than thoſe religion taught as it is profeſſed among the chriſtians.

There are few things reaſon can diſcover with ſo much certainty and eaſe, as its own inſufficiency: thoſe who are ignorant of this imperfection, are the greateſt proofs of it. *Col.*

We have heard of ſome particular men that have been reputed atheiſts; but never of any country, or ſociety of men, that profeſſed atheiſm. The world in general was ever ſo far from believing no GOD, that they were prone to believe many gods; and, from the infancy of it, that opinion grew, and increaſed with it.

The *Egyptians* of old, though of all others the moſt infamous for their multiplying of gods, yet did aſſert *one* maker and chief governor of the world, under whom they did ſuppoſe ſeveral ſubordinate deities; who, as his deputies, did preſide over ſeveral parts of the univerſe. *Wilkins.*

The conſent of all men, ſays *Seneca*, is of very great weight with us. A mark that a thing is true, is, when it appears ſo to all the world. Thus we conclude there is a divinity, becauſe all men believe it, there being no nations, how corrupt ſoever they be, which deny it.

It is certain there never was a man that ſaid, there was no GOD, but he wiſhed it firſt.

I never had a ſight of my ſoul (ſays the emperor *Aurelius*) and yet I have a great value for it, becauſe it is diſcoverable by its operations; and, by my conſtant experience of the power of GOD, I have a proof of his being, and a reaſon for my veneration.

As atheiſm is in all reſpects hateful, ſo in this, that it deprives human nature of the means to exalt itſelf above human frailty. *Bacon.*

There never was any ſuch thing ſince the fall of man, as what ſome call the religion of nature; that is, a religion without a Saviour. All that mercy and goodneſs, which GOD has ever ſince the fall ſhown to ſinners, in forgiving true penitents, and rewarding pious and virtuous men, is owing to this promiſe, and to the accompliſhment of it. *Sherlock.*

Natu-

Natural theology is, in itſelf, a poor weak thing; and reaſon unaſſiſted had not been able to carry the cleareſt philoſophers very far, in their purſuits after divine matters. We have ſeen this in practical truths; and the reaſon lies ſtronger in ſuch as are ſpeculative. *Baker.*

A body of ethics, proved to be the law of nature, from principles of reaſon, and teaching all the duties of life, I think nobody will ſay the world had before our Saviour's time. *Locke.*

The men of reaſon, who think natural reaſon ſufficient for all the purpoſes of religion, reject all revelation, and conſequently all divine promiſes, which can be known only by revelation. *Sherlock.*

God has wiſely provided, in his preſent adminiſtration of things, to give us inſtances enough of his juſt procedure toward the good and bad; and yet to leave us inſtances enough of unrewarded virtue, and proſperous wickedneſs, to aſſure us he intends an after-reckoning. *Scott.*

There is this great miſchief always attending diſputes about religion, that, while our heads are ſo buſily employed in diſcuſſing its truth, our hearts are in danger of

loſing its power and efficacy. Many, from a denial of the *three perſons*, at laſt advance to a denial of the *one* GOD. *Trapp.*

An intemperate curioſity, that rudely ruſhes upon a ſacred myſtery, without any reverence to its awful retirements, has done near as much miſchief to chriſtianity, as infidelity itſelf.

It is obſervable, that the preſent deiſts have not drawn and publiſhed any ſcheme of religion, or catalogue of the duties they are obliged to perform, or whence ſuch obligations ariſe. They do not tell us, that they look on man as an accountable creature; nor, if they do, for what, and to whom, or when, that account is to be made, and what rewards and puniſhments will attend it.

An atheiſt is got one point beyond the devils; for *they believe and tremble.*

How can we expect to underſtand the myſteries of Providence, ſince we cannot underſtand the works of nature.

As infidelity is the greateſt ſin, ſo for GOD to give a man over to it is the greateſt puniſhment.

It is good counſel given to the *Athenians*, To be ſure that king *Philip* was dead be-

before they expreſſed their joy at the report of it, leſt they might find him alive to revenge their haſty triumph. The like advice may be proper to all unbelievers: let them be ſure there is no GOD, before they preſume to defy him, leſt they find him at laſt to aſſert his being to their deſtruction.

Impenitency is the undoubted iſſue of incredulity.

I ſhould think it much more eaſy and rational (ſays lord *Bacon*) to believe all the fables in the poets, the Legend, the Talmud, and the Alcoran, than that this univerſal frame ſhould be without a Creator and Governor.

All philoſophers agree, that though matter itſelf is changed into a thouſand different ſhapes, yet not any one particle of it utterly periſhes: much leſs can we think, that GOD deſtroys any principle of life, which he has made by nature immortal. *Sherlock.*

He that walks only by the light of nature, walks in darkneſs.

The learned earl of *Northampton*, being troubled with atheiſtical ſuggeſtions, put them all off this way, *viz.* If I could give any account how myſelf, or any thing elſe,

had a being without GOD; how there came ſo uniform and ſo conſtant a conſent of mankind, of all ages, tempers, and educations (otherwiſe differing ſo much in their apprehenſions) about the being of GOD, the immortality of the ſoul, and religion; in which they could not likely either deceive ſo many, or, being ſo many, could not be deceived, I could be an atheiſt.

Nothing has more horror than annihilation. The worſt that good men can fear is the beſt that evil can wiſh for; which is the diſſolution of the ſoul in death. *Card.*

It has been rightly obſerved, that in one point the atheiſt is the moſt credulous man in the world, who believes the univerſe to be the production of chance.

When an atheiſt diſputes with a chriſtian againſt Providence, if he will ſay any thing to the purpoſe, he muſt diſpute againſt Providence upon the ſuppoſition of another life; and prove, that the eternal rewards and puniſhments of the next world cannot vindicate the wiſdom and juſtice of Providence in this. This is the true ſtate of the controverſy: bring them to this iſſue, and they will find little to ſay, which will give any trouble to a wiſe man to anſwer. *Sherlock.*

They

They that deny a GOD, deſtroy man's nobility; for certainly man is of kin to the beaſts by his body; and, if he be not of kin to GOD by his ſpirit, he is an ignoble creature. *Bacon.*

They have gained a great prize indeed (ſays *Cicero*) who have perſuaded themſelves to believe, that, when death comes, they ſhall utterly periſh! What comfort is there, what is there to be boaſted of, in that opinion? If in this I err, that I think the ſouls of men immortal, I err with pleaſure; nor will I ever, while I live, be forced out of an opinion which yields me ſo much delight.

The foundations of all religion lie in two things, that there is a GOD who rules the world, and that the ſouls of men are capable of ſubſiſting after death: *For he that comes unto* GOD, *muſt believe that he is, and that he is a rewarder of them that ſeek him.* So that, if theſe things be not ſuppoſed as moſt agreeable to human reaſon, we cannot imagine upon what grounds mankind ſhould embrace any way of religion at all.

If the ſoul exiſts not after death, all diſſertation concerning future felicity or infelicity muſt be vain and abſurd. *Plato.*

Why

Why ſhould GOD exerciſe ſo much patience toward wicked men, and bear ſo long with them, were it not in great goodneſs to give them time for repentance, that they may eſcape eternal miſeries? Why ſhould he afflict good men all their lives, whoſe virtues deſerve a more proſperous fortune, only to exerciſe their faith and patience, and to advance them ſtill to more divine perfections; unleſs he intended to reward their preſent ſufferings, and their eminent virtue, with a brighter and more glorious crown? *Sherlock.*

The riches of imagination are poor, and all the rivers of eloquence are dry, in ſupplying thought on an infinite ſubject.

That all temporal worldly bleſſings are common both to good and bad, the *Stoics* ſaw: that this, if there were no more in it than ſo, could not ſtand with GOD's juſtice and goodneſs (which to deny is to deny that there is a GOD) they ſaw likewiſe. Upon this ground *Plato*'s illation was, That after this life there muſt needs be a judgment, when both good and bad ſhall according to their deeds be rewarded.

As practical, ſo ſpeculative wickedneſs has uſually another aſpect, when it ſtands in the

the ſhadow of death, than in the dazzling beams of health and vigour.

The learned Mr. *Selden*, not long before he died, ſent for Bp. *Uſher* and Dr. *Langbain*, and diſcourſed to them to this purpoſe: that he had ſurveyed moſt parts of learning, yet could not recollect any paſſage out of thoſe infinite books and manuſcripts he was maſter of, wherein he could reſt his ſoul, ſave of the *Holy Scriptures*.

All ſorts of men that have gone before us into an eternal ſtate, have left this great obſervation behind them: from experience they have found, that what vain thoughts ſoever men may, in the heat of their youth, entertain of *religion*, they will ſooner or later, feel a teſtimony GOD has given it in every man's breaſt, which will one day make them ſerious, either by the inexpreſſible fears, terrors, and agonies of a troubled mind, or the inconceivable peace, comfort, and joy of a good conſcience.

The zeal of ſpreading atheiſm is, if poſſible, more abſurd than atheiſm itſelf. The truth of it is, the greateſt number of this ſet of men are thoſe, who, for want of a virtuous education, or examining the grounds of religion, know ſo very little of the matter,

ter, that their infidelity is but another term for their ignorance. *Spec.*

St. *Paul* tells us, that the goſpel of our *Saviour* contains the laſt and great confirmation of another life; for *he hath brought life and immortality to light by the goſpel.* And this is the only ſure foundation of our hopes: we want no other arguments but this; and it ſeems as impertinent and ſuperfluous to uſe them, as it would be to prove that by reaſon, which we know by ſenſe; or to inſiſt on ſome probabilities and moral arguments, when we can demonſtrate. *Sherlock.*

It is no diminiſhing to revelation, that reaſon gives its ſuffrage too to the truths revelation has diſcovered. But it is our miſtake to think, that becauſe reaſon confirms them to us, we had the firſt certain knowledge of them from thence, and in that clear evidence we now poſſeſs them. *Locke.*

If we believe that GOD *is*, and act conſonantly, we ſhall be *ſafe*, if he be *not*; and eternally *happy*, if he *be*: whereas if we believe, that he is *not*, we are ſure to be *miſerable* for ever, if he *be*; and are only *ſafe*, from being miſerable for ever, if he be *not*. *Scott.*

What

What is this life but a circulation of little mean actions? We lie down and riſe again, dreſs and undreſs, feed and wax hungry, work, or play, and are weary, and then we lie down again, and the circle returns. We ſpend the day in trifles, and, when the night comes, we throw ourſelves into the bed of folly, among dreams, and broken thoughts, and wild imaginations. Our reaſon lies aſleep by us, and we are, for the time, as errant brutes as thoſe that ſleep in the ſtalls, or in the fields. Are not the capacities of man higher than theſe? And ought not his ambition and expectation to be greater? Let us be adventurers for another world; it is at leaſt a fair and noble chance; and there is nothing in this worth our thoughts, or our paſſions. If we ſhould be diſappointed, we are ſtill no worſe than the reſt of our expectations, we are eternally happy. *Bur.*

REFLECTIONS, MORAL AND DIVINE.

DISCOURSES of morality, and reflections upon human nature, are the beſt means we can make uſe of to improve our minds, and gain a true knowledge of ourſelves; and conſequently to recover our ſouls out of the vice, ignorance, and prejudice, which naturally cleave to them. *Spec.*

The firſt conſideration a wiſe man fixes upon, is the great end of his creation; what it is, and wherein it conſiſts: the next is, of the moſt proper means to that end.

There is nothing which favours and falls in with the natural greatneſs and dignity of human nature, ſo much as religion; which does not only promiſe the intire refinement of the mind, but the glorifying of the body and the immortality of both. *Tat.*

There are no principles but thoſe of religion to be depended on in caſes of real diſtreſs; and theſe are able to encounter the worſt emergencies, and to bear us up, under all the changes and chances to which our life is ſubject. *Sterne.*

If

If you would improve in wiſdom, ſays *Epictetus*, you muſt be content to be thought fooliſh for neglecting the things of the world.

He that makes any thing his chiefeſt good, wherein virtue, reaſon, and humanity, do not bear a part, can never do the offices of friendſhip, juſtice, or liberality. *Cicero.*

Wiſdom allows nothing to be good, that will not be ſo for ever; no man to be happy, but he that needs no other happineſs than what he has within himſelf; no man to be great or powerful, that is not maſter of himſelf. *Seneca.*

Every ſtate and condition of life, if attended with virtue, is undiſturbed and delightful; but, when vice is intermixed, it renders even things that appear ſplendid, ſumptuous, and magnificent, diſtaſteful and uneaſy to the poſſeſſor. *Plut.*

Religion is nothing elſe but the knowledge of the moſt excellent truths, the contemplation of the moſt glorious objects, and the hope of the moſt raviſhing pleaſures; and the practice of ſuch duties as are moſt ſerviceable to our happineſs, and to our peace, our health, our honour, our proſperity, and our eternal welfare.

Vir-

Virtue is like precious odours, moſt fragrant by being cruſhed: for proſperity beſt diſcovers vice; but adverſity beſt diſcovers virtue. *Bacon.*

The chiefeſt properties of wiſdom, are, to be mindful of things paſt, careful for things preſent, and provident for things to come. *Raleigh.*

When a man has once got a habit of virtue, all his actions are equal.

The firſt ſtep toward virtue is to abſtain from vice. No man has true ſound ſenſe, who is immoral. *Spec.*

Omiſſion of good is a commiſſion of evil.

A good man is influenced by GOD himſelf, and has a kind of divinity within him. *Seneca.*

Virtue needs no outward pomp; her very countenance is ſo full of majeſty, that the proudeſt pay her reſpect, and the profaneſt are awed by her preſence.

It is a great diſgrace to religion to imagine, that it is an enemy to mirth and cheerfulneſs, and a ſevere exactor of penſive looks and ſolemn faces. *Scott.*

All

All virtues are in agreement: all vices are at variance. *Sen.*

Were there but one virtuous man in the world, he would hold up his head with confidence and honour; he would ſhame the world, and not the world him. *South.*

Any ſin, committed in jeſt, is greater than when it is done in earneſt.

Though it be a truth very little received, that virtue is its own reward; it is ſurely an undeniable one, that vice is its own puniſhment.

Whoever conſiders the ſtate and condition of human nature, and upon this view, how much ſtronger the natural motives are to virtue than to vice, would expect to find the world much better than it is, or ever has been; for who would ſuppoſe the generality of mankind to betray ſo much folly, as to act againſt the common intereſt of their own kind, as every man does who yields to the temptation of what is wrong. *Sterne.*

The ſum of chriſtianity or morality is, *Give and forgive; bear and forbear.*

If a man would but conſult this golden rule *of dealing as he would be dealt by*; thoſe very

very paſſions, which incline him to *wrong* others, would inſtruct him to *right* them.

He who makes an idol of his intereſt, makes a martyr of his integrity.

It is uſually ſeen, that the wiſer men are about the things of this world, the leſs wiſe they are about the things of the next. *Gilſon.*

The principal point of wiſdom is, to know how to value things juſt as they deſerve. There is nothing in the world worth being a knave for.

He who increaſes the endearment of life, increaſes at the ſame time the terrors of death. *Young.*

The neglecting of the ſtudy of true wiſdom, will revenge itſelf; the deſpiſers of it not being able to do well in their greateſt proſperity, and the lovers of it not doing ill in their loweſt adverſities.

If you take pains in what is good, the pains vaniſh, the good remains; if you take pleaſure in what is evil, the evil remains, and the pleaſure vaniſhes. What are you the worſe for pains, or the better for pleaſure, when both are paſt?

Virtue commands good mens reſpect, and all mens honour; and baniſhes every kind

kind of deformity from the perſon in whom it reſides.

Though a great man precede us by reaſon of his dignity, we may go before him in the way of perfection.

It is inſolent, as well as unnatural, to trample upon the venerable decays of human nature: he that acts in this manner, does but expoſe his own future condition, and laughs at himſelf beforehand. *Spec.*

The true ſpirit of religion cheers as well as compoſes the ſoul: it is not the buſineſs of virtue to extirpate the affections of the mind, but to regulate them. *Spec.*

The diſeaſes of the body are better diſcovered, when they increaſe; but the diſeaſes of the ſoul grow more obſcure, and the moſt ſick are the leſs ſenſible. *Seneca.*

Human frailty is no excuſe for criminal immorality.

Every man, committing a treſpaſs, is the priſoner of juſtice, as ſoon as he has done it. *Plut.*

As many as are the difficulties which virtue has to encounter in this world, her force is yet ſuperior. *Shafteſb.*

No-

Nobody giving attention to *Diogenes*, while he diſcourſed of virtue, he fell a ſinging; and every one crowding to hear him, he cried out, Great gods! how much more is folly admired than wiſdom.

Nothing is more ridiculous than to be ſerious about trifles, and to be trifling about ſerious matters.

The total loſs of reaſon is leſs deplorable than the total depravation of it. *Cowl.*

Wiſdom and virtue make the poor rich, and the rich honorable.

Virtue is a ſteady principle, and gives ſtability to every thing elſe; though, while good men live in a giddy and rolling world, they muſt, in ſome meaſure, feel its uncertain motions. *Sherlock.*

Religion is the beſt armour in the world, but the worſt cloak.

The hypocrite is never ſo far from being a good chriſtian, as when he looks likeſt one.

All earthly delights are ſweeter in the expectation than the enjoyment; all ſpiritual pleaſures more in fruition than expectation.

The days of pleaſure are often the vigils of repentance. *Gracian.*

The

The deſire of power in exceſs cauſed the angels to fall; the deſire of knowledge in exceſs cauſed man to fall; but in charity there is no exceſs. *Bacon.*

Charity makes the beſt conſtitution of things and perſons, excuſes weakneſs, extenuates miſcarriages, makes the beſt of every thing, forgives every body, and ſerves all.

It fares with men of an evil conſcience, when they muſt die, as it doth with riotous ſpendthrifts, when they muſt pay their debts: they will not come to an account, for the diſtruſt they have of their ability to ſatisfy for what they have done. *Richl.*

There is hardly any wicked man, but when his own caſe is repreſented to him under the perſon of another, will freely enough paſs ſentence againſt the wickedneſs he himſelf is guilty of.

The *Arabians* have a ſaying, It is not good to jeſt with God, death, or the devil: for the firſt neither can nor will be mocked; the ſecond mocks all men one time or another; and the third puts an eternal ſarcaſm on thoſe that are too familiar with him.

One of the greateſt artifices the devil uſes to engage men in vice and debauchery is, to faſten names of contempt on certain virtues; and to fill weak ſouls with a fooliſh fear of paſſing for ſcrupulous, ſhould they deſire to put them in practice. *Paſcal.*

It is ſaid of *Socrates*, Whether he is teaching the rules of an exact morality, whether he is anſwering his corrupt judges, whether he is receiving ſentence of death, or ſwallowing the poiſon, he is ſtill the ſame man; that is to ſay, calm, quiet, undiſturbed, intrepid; in a word, wiſe to the laſt.

When a man has got ſuch a great and exalted ſoul, as that he can look upon life and death, riches and poverty, with indifference; and cloſely adheres to honeſty, in whatever ſhape ſhe preſents herſelf, then it is, that virtue appears with ſuch a brightneſs, as that all the world muſt admire her beauties. *Cicero.*

Where there is no conflict, there can be no conqueſt; where there is no conqueſt, there is no crown.

In human life there is a conſtant change of fortune; and it is unreaſonable to expect an exemption from the common fate: life it-

itſelf decays, and all things are daily on the change. *Plut.*

Trouble marches before virtue, and after vice; but pleaſure follows virtue, and vice is followed by repentance.

To love the public, to ſtudy univerſal good, and to promote the intereſt of the whole world, as far as lies within our power, is the height of goodneſs, and makes that temper which we call divine. *Shafteſb.*

A firm faith, and true honeſty, are not to be forced by neceſſity, or corrupted by reward.

A little wrong, done to another, is a great injury done to ourſelves. The ſevereſt puniſhment of an injury is the conſcience of having done it; and no man ſuffers more than he that is turned over to the pain of repentance.

When we act according to our duty, we commit the event to him by whoſe laws our actions are governed, and who will ſuffer none to be finally puniſhed for obedience. But when in proſpect of ſome good, whether natural or moral, we break the rules preſcribed to us, we withdraw from the direction of ſuperior wiſdom, and take all conſequences upon ourſelves. *Johnſon.*

It coſts us more to be miſerable, than would make us perfectly happy. How cheap and eaſy to us is the ſervice of virtue, and how dear do we pay for our vices!

The ſeeds of all the virtues are implanted in us with the firſt ſtamina of our frame.

We may be as good as we pleaſe, if we pleaſe to be good. *Barrow.*

We can ſtrike up bargains, and make contracts, by proxy; but all men muſt work out their ſalvation in perſon.

No man ſhould be confident of his own merit; for the beſt err: neither ſhould any rely too much upon his own judgment; for the wiſeſt are deceived.

Nothing can give us ſo juſt a notion of the depravity of mankind in general, as an exact knowledge of our own corruptions in particular.

A virtuous man may be innocently revenged of his enemies, by perſiſting in well-doing; and a wicked man, by reforming his life.

Moſt men are afraid of a bad name; but few fear their conſciences. *Pliny.*

No man ever offended his own conſcience, but firſt or laſt it was revenged upon him for it. *South.*

It was an admirable ſaying of *Plutarch*, That a city may as well be built in the air, as a commonwealth or kingdom be either conſtituted or conſerved without the ſupport of religion.

Alexander Severus allowed chriſtianity out of love to this one precept, *Do not that to another, which thou wouldſt not have done to thyſelf.*

It is a miſerable folly to be wiſe in wickedneſs.

The more a man preſumes, the greater reaſon he has to fear.

The fear of hell does a great deal toward the keeping of us in our way to heaven; and if it were not for the penalty, the laws neither of GOD, nor of man, would be obeyed. *L'Eſtr.*

Heaven's gate is ſtrait, but not ſhut up; though but few enter, all may.

We ought to think ourſelves very happy, in that we know enough to make us happy. If we are not ſo happy as we deſi e, it is well we are not ſo miſerable as we deſerve. There are none but have received more good than they have done, and done more evil than they have ſuffered.

Divine meditations do not only in power ſubdue all ſenſual pleaſures, but alſo far exceed them in ſweetneſs and delight. *Bacon.*

To be furious in religion is to be irreligiouſly religious. Perſecution can be no argument to perſuade, nor violence the way to converſion.

The *Mexicans* ſalute their new-born infants in this manner: *Child, thou art come into the world to ſuffer: endure, and hold thy peace.*

Were angels, if they look into the ways of men, to give in their catalogue of worthies, how different would it be from that which any of our own ſpecies would draw up! We are dazzled with the ſplendor of titles, the oſtentation of learning, the noiſe of victories: they, on the contrary, ſee the philoſopher in the cottage, who poſſeſſes his ſoul in patience and thankfulneſs, under the preſſures of what little minds call poverty and diſtreſs. The evening's walk of a wiſe man is more illuſtrious in their ſight, than the march of a general at the head of a hundred thouſand men. A contemplation of GOD's works, a generous concern for the good of mankind, and un-

unfeigned exerciſe of humility, only denominate men great and glorious. *Addiſ.*

Several who have taſted all the pleaſures of ſin, forſake it, and come over to virtue: but there is ſcarce an inſtance to be found of any that had well experimented the delights of virtue, that ever could be drawn off from it, or find in his heart to fall back to his former courſe.

Virtue has ſo ſweet a power, that every one will wear her livery, though few do her ſervice.

The firſt of all virtues is innocence; the next is modeſty. If we baniſh modeſty out of the world, ſhe carries away with her half the virtue that is in it. *Spec.*

All our wiſdom and happineſs conſiſts ſummarly in the knowledge of GOD, and ourſelves. To know, and to do, is the compendium of our duty.

To do evil for evil is human corruption; to do good for good is civil retribution; but to do good for evil is chriſtian perfection.

A peaceful conſcience, honeſt thoughts, virtuous actions, and an indifference for caſual events, are bleſſings without end or

meaſure. This conſummated ſtate of felicity is only a ſubmiſſion to the dictate of right nature: the foundation of it is wiſdom and virtue; the knowledge of what we ought to do, and the conformity of the will to that knowledge. *Sen.*

Sir *W. Raleigh*, diſcourſing with ſome friends in the Tower, of happineſs, urged, that it was not only a freedom from diſeaſes and pains of the body, but from anxiety and vexation of ſpirit; not only to enjoy the pleaſures of ſenſe, but peace of conſcience, and inward tranquillity: and this happineſs, ſo ſuitable to the immortality of our ſouls, and the eternal ſtate we muſt live in, is only to be met with in religion.

What can be more ſuitable to a rational creature, than to employ reaſon to contemplate that divine Being, which is both the author of its reaſon, and nobleſt object about which it can poſſibly be employed? *Boyle.*

How is it poſſible, that mankind, which toils out a weary life in eager purſuits of every appearance of good, ſhould forget that which we confeſs the ſupreme? *Young.*

We have a great work on our hands: the goſpel promiſes to believe; the commands to obey; temptations to reſiſt; paſſions

ſions to conquer. And this muſt be done, or we are undone.

Religion is exalted reaſon, refined from the groſſer parts of it: it is both the foundation and crown of all virtues: it is morality improved, and raiſed to its height, by being carried nearer heaven, the only place where perfection reſides. *Halifax.*

A firm faith is the beſt divinity, good life the beſt philoſophy, a clear conſcience the beſt law, honeſty the beſt policy, and temperance the beſt phyſic.

Every virtue gives a man a degree of felicity in ſome kind: honeſty gives a man a good report; juſtice, eſtimation; prudence, reſpect; courteſy and liberality, affection; temperance gives health; fortitude, a quiet mind, not to be moved by any adverſity. *Walſingham.*

Virtue is a bleſſing which man alone poſſeſſes, and no other creature has any title to but himſelf. All is nothing without her, and ſhe alone is all. The other bleſſings of this life are oftentimes imaginary: ſhe is always real. She is the ſoul of the ſoul, the life of life, and crown of all perfections. If mortal excellence be worthy of our deſires, ſure the eternal ought to be the object of our ambition. *Gracian.*

Of DEATH and ETERNITY.

THERE is not a more effectual way to revive the true ſpirit of chriſtianity than ſeriouſly to meditate on what we commonly call the four laſt things; death, judgment, heaven, and hell. *Sherlock.*

Deſtiny has decreed all men to die; but to die well is the particular privilege of the virtuous and good.

To die is the fate of man; but to die with lingering anguiſh, is generally his folly. *Johnſon.*

Our decays are as much the work of nature, as the firſt principles of our being. We die as faſt as we live. Every moment ſubtracts from our duration on earth, as much as it adds to it.

As there is no covenant to be made with death, ſo no agreement for the arreſt and ſtay of time: it keeps its pace, whether we redeem and uſe it well, or no.

If we would reaſon right, and compute upon the notion of eternity, we ſhould not be much concerned, whether our life was

to

to end on the morrow, or a thouſand years hence. *Antoninus.*

He that has given God his worſhip, and man his due, is entertained with comfortable preſages, wears off ſmoothly, and expires in pleaſure. *Plato.*

Death is no more than a turning us over from time to eternity. It leads to immortality; and that is recompence enough for ſuffering of it.

A little while is enough to view the world in. Nature treads in a circle, and has much the ſame face through the whole courſe of eternity. Live well, and make virtue thy guide; and then let death come ſooner or later, it matters not.

The way to bring ourſelves with eaſe to a contempt of the world, is to think daily of leaving it.

To neglect at any time preparation for death, is to ſleep on our poſt at a ſiege; but to omit it in old age, is to ſleep at an attack. *Johnſon.*

Few take care to live well, but many to live long; though it is in a man's power to do the former, but in no man's power to do the latter.

The caſt of mind, which is natural to a wiſe man, makes him look forward into futurity, and conſider what will be his condition millions of ages hence, as well as what it is at preſent. *Spec.*

There is nothing, which muſt end, to be valued for its continuance.

He that dies well has lived long enough. Soon as death enters upon the ſtage, the tragedy of life is done.

There are a great many miſeries, which nothing but death can give relief to. This puts an end to the ſorrows of the afflicted and oppreſſed: it ſets the priſoners at liberty; it dries up the tears of the widows and fatherleſs; it eaſes the complaints of the hungry and naked; it tames the proudeſt tyrants, and puts an end to all our labours. And the contemplation on it ſupports men under their preſent adverſities, eſpecially when they have a proſpect of a better life after this. *Sherlock.*

To live is a gift; to die is a debt. This life is only a prelude to eternity. *Sen.*

It is the perfection of happineſs, neither to wiſh for death nor to fear it.

Men

Men take more pains for this world, than heaven would coſt them; and, when they have what they aim at, do not live to enjoy it. The grave lies unſeen between us and the object which we reach after: where one lives to enjoy whatever he has in view, ten thouſand are cut off in the purſuit of it. *Spec.*

All our knowledge, our employments, our riches, and our honours, muſt end in death; ſo that we muſt ſeek a ſanctuary of happineſs ſomewhere elſe. *St Evr.*

It is an excellent proof of wiſdom, frequently to meditate on the eternity of our worthieſt part, and to conſider, that this compact of the elements muſt ſoon ſuffer a diſſolution. Beauty is a flower which ſoon withers; health changes, and ſtrength abates; but innocency is immortal, and a comfort both in life and death.

When *Socrates* was told by a friend, that his judges had ſentenced him to death: *And has not nature*, ſaid he, *paſſed the ſame ſentence upon them?*

It is good every night to caſt up our accounts, and repent for the miſdeeds of that day; then, our ſins being dead before ourſelves, we ſhall have nothing elſe to do at the hour of our death, but to die.

How

How irrational is a late repentance! Muſt the body be beſieged with ſickneſs, before that work be done, on which eternal life depends?

The greateſt wiſdom is to keep our eye perpetually on a future judgment, for the direction and government of our lives; which will furniſh us with ſuch principles of action, as cannot be ſo well learned any other way. *Sherlock.*

They who continually think of death are the only perſons that do not fear it. *Plato.*

How miſerable is that man, that cannot look backward, but with ſhame, nor forward, without terror! What comfort will his riches afford him in his extremity; or what will all his ſenſual pleaſures, his vain and empty titles, robes, dignities, and crowns, avail him in the day of his diſtreſs?

The time is near, when the great and the rich muſt leave his land and his well-built houſe; and of all the trees of his orchards and woods, nothing ſhall attend him to his grave, but oak for his coffin, and cypreſs for his funeral. *Taylor.*

None

None are greater waſters than thoſe that build coſtly monuments for the dead. A man were better forgotten, who has nothing of greater moment to regiſter his name by than a tomb.

Poſthumous fame has little more in it, than ſilence and obſcurity.

The humour of *Tiberius* is ridiculous, yet common; who was more ſolicitous to extend his renown to poſterity, than to render himſelf acceptable to men of his own time.

He that is ſolicitous about being talked of when he is dead, ſhould conſider, that all his admirers will quickly be gone; and what is their panegyric, or his fine monument to him that knows nothing of the matter? *Antoninus.*

Pompous funerals, and ſumptous monuments, are made more out of a deſign to gratify the vanity of the living, than to do honour to the dead. Greatneſs may build the tomb; but it is goodneſs muſt make the epitaph.

He that is your chief mourner, will quickly want another for himſelf.

When

When death has once made a diſſolution of the parts that compoſe us, there is ſo little room required to contain them, that it is even ridiculous to be concerned about it. Time, which preys upon nature itſelf, will at length conſume our tomb, though it were of adamant or braſs.

How many famous men are dropt out of hiſtory, and forgotten! And how many poets and panegyriſts, that promiſed to keep up other people's names, have loſt their own! *Antoninus.*

At my death (ſays ſir *T. Brown*) I mean to take a total adieu of the world, not caring for a monument, hiſtory, or epitaph, not ſo much as the memory of my name to be found any where, but in the univerſal regiſter of GOD.

In the grave there is no diſtinction of perſons; which made *Diogenes* ſay, when ſearching a charnel houſe, That he could find no difference between the ſkull of king *Philip*, and another man's.

Under the goſpel, GOD is pleaſed with a living ſacrifice; but the offerings of the dead, ſuch as teſtamentary charities are, which are intended to have no effect ſo long as we live, are no better than dead ſacrifices;

fices; and it may be queſtioned, whether they will be brought into the account of our lives, if we do no good while we are living. Theſe deathbed charities are too like a deathbed repentance: men ſeem to give their eſtates to GOD and the poor, juſt as they part from their ſins, when they can keep them no longer. *Sherlock.*

What are honours, fame, wealth, and power, when compared with the expectation of a being without end, and a happineſs adequate to that end? How poor will theſe things ſeem at our laſt hour! And how joyful will that man be, who has led a honeſt virtuous life, and travelled to heaven, though through the rougheſt ways of poverty, affliction, and contempt!

Good men are happy both in life and death; the wicked in neither.

The young may die ſhortly; but the aged cannot live long: green fruit may be plucked off, or ſhaken down; but the ripe will fall of itſelf.

A gentleman, upon his deathbed, laid this one command upon his wild ſon, *That he ſhould every day of his life be one hour alone:* which he conſtantly obſerved; and, thereby growing ſerious, became a new man.

The

The time, and manner, and circumſtances of every particular man's death, are not determined by an abſolute and unconditional decree: for what place can there be for conditional promiſes, where an abſolute decree is paſt? How can any man be ſaid not to live out half his days, if he lives as long as GOD has decreed he ſhall live. *Sherlock.*

A holy deſire of a religious death is not the humour, the fancy, the fear of ſome men, but the ſerious wiſh of all. Many have lived wickedly; very few, in their ſenſes, died ſo.

As a good concluſion is a honour to our whole life, ſo an ill one caſts back infamy, and ſullies all that went before.

There is nothing in hiſtory that is ſo improving to the reader, as thoſe accounts which we meet with of the deaths of eminent perſons, and their behaviour in that dreadful ſeaſon.

The great philoſopher *Socrates*, on the day of his execution, a little before the draught of poiſon was brought to him, entertaining his friends with a diſcourſe on the immortality of the ſoul, ſaid, Whether or no GOD will approve of my actions, I know not; but this I am ſure of, that I have

have at all times made it my endeavour to pleaſe him; and I have a good hope, that this my endeavour will be accepted by him.

Philip III, king of Spain, ſeriouſly reflecting upon the life he had led in the world, cried out upon his deathbed, Ah! how happy were I, had I ſpent thoſe twenty-three years that I have held my kingdom, in a retirement! Saying to his confeſſor, My concern is for my ſoul, not my body.

Cardinal *Wolſey*, one of the greateſt miniſters of ſtate that ever was, poured forth his ſoul in theſe ſad words: Had I been as diligent to ſerve my GOD, as I have been to pleaſe my king, he would not have forſaken me now in my gray hairs.

Cardinal *Richlieu*, after he had given law to all Europe many years together, confeſſed to *P. du Moulin*, that, being forced upon many irregularities in his lifetime, by that which they call reaſon of ſtate, he could not tell how to ſatisfy his conſcience upon ſeveral accounts. And, being aſked one day by a friend, Why he was ſo ſad? he anſwered, The ſoul is a ſerious thing; it muſt be either ſad here for a moment, or be ſad for ever.

Cardi-

Cardinal *Mazarine*, having made religion wholly ſubſervient to the ſecular intereſts, diſcourſing one day with a Sorbon doctor concerning the immortality of the ſoul, and a man's eternal ſtate, ſaid weeping; O my poor ſoul, whither wilt thou go? And afterward, ſeeing the queen-mother, ſaid to her, Madam, your favours undid me; and, were I to live my time again, I would be a capuchin, rather than a courtier.

Sir *John Maſon*, privy counſellor to king *Henry* VIII, *&c.* upon his deathbed, delivered himſelf to thoſe about him, to this purpoſe: I have ſeen five princes, and been privy counſellor to four. I have ſeen the moſt remarkable obſervations in foreign parts, and been preſent at moſt ſtate tranſactions for thirty years together; and have learned this after ſo many years experience, that ſerioufneſs is the greateſt wiſdom, temperance the beſt phyſic, and a good conſcience the beſt eſtate. Were I to live again, I would change the court for a cloiſter, my privy counſellor's buſtles for a hermit's retirement, and the whole life I lived in the palace, for one hour's enjoyment of GOD in the chapel: all things elſe forſake me beſide my GOD, my duty, and my prayer.

Sir

Sir *Thomas Smith*, ſecretary of ſtate to queen *Eliſabeth*, a quarter of a year before he died, ſent to his friends, the biſhops of *Wincheſter* and *Worceſter*, entreating them to draw him, out of the word of God, the plaineſt and exacteſt way of making his peace with him; adding, that it was great pity men knew not to what end they were born into this world, till they were ready to go out of it.

Sir *Philip Sidney* left this his laſt farewell among his acquaintance: Govern your will and affections by the will and word of your Creator: in me behold the end of this world, and all its vanities.

Dr. *Donne*, a perſon of great parts and learning, being upon his deathbed, and taking his ſolemn farewell of his friends, ſaid; I repent of all my life, but that part of it I ſpent in communion with God, and doing good.

In a letter which Mr. *Locke* wrote the year before his death, to one who had aſked him this queſtion, What is the ſhorteſt way to attain to a true knowledge of the chriſtian religion in the full and juſt extent of it? His anſwer is: Study the Holy Scriptures, eſpecially the New Teſtament; therein

therein are contained the words of eternal life: it has GOD for its author, ſalvation for its end, and truth, without any mixture of error, for its matter.

In ancient time, the pope, at his inauguration, uſed to have four marble ſtones preſented to him, out of which he choſe one for his tomb-ſtone.

Charles V, cauſed his own funeral to be celebrated, and for two years aſſiſted at the prayers made on that occaſion.

In order to our final doom and ſentence, there needs but this one inquiry, Whether we were charitable, or uncharitable? For a man who is poſſeſſed with a true divine charity, has all chriſtian graces. A man who has not this divine principle, has no good in him; and that is enough to condemn him, without inquiring what evil he has done. *Sherlock.*

Great men, who are not animated with the ſpirit of religion, make the ceremony of their funeral the laſt refuge of their vanity. They endeavour to fix, to their memory, that which death is going to take from them; and gathering, as it were, the ruins of their glory in ſome pompous encomiums, ſtately mauſoleums, and magnificent inſcriptions, they make a kind of

of charm of that funeral pomp, to remove from their minds, the mortifying image of their ſad deſtiny.

Sir *W. Raleigh*, looking on the monument of princes, made this reflection: O juſt and mighty death! What none have dared, thou haſt done; and whom all the world has flattered, thou alone has caſt out of the world, and deſpiſed: thou haſt drawn together all the far-ſtretched greatneſs, all the cruelty and ambition of man, and covered it all over with theſe two narrow words, *Hic jacet.*

The daring and bold ſinners, who mocked at fear, eſpecially at the fear of God, as a baſe unmanly paſſion; thoſe mighty hectors, the great diſturbers of mankind, will at the laſt day ſtand trembling before their Judge. On the other hand, with what triumph will good men lift up their heads; the poor and deſpiſed! their ſorrows will then fly away like the ſhades of the night at the approach of the ſun. *Sherlock.*

It is certainly neceſſary to retreat ſometimes from company, and bar the door upon buſineſs and diverſion; and, when we are thus diſengaged, to inſpect our practice, to ſtate our accounts, and examine our conditions for eternity.

When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate deſire goes out; when I meet with the grief of parents upon a tomb-ſtone, my heart melts with compaſſion; when I ſee the tomb of the parents themſelves, I conſider the vanity of grieving for thoſe whom we muſt quickly follow; when I ſee kings lying by thoſe who depoſed them; when I conſider rival wits placed ſide by ſide, or the holy men that divided the world with their conteſts and diſputes, I reflect with ſorrow and aſtoniſhment on the little competitions, factions, and debates of mankind: when I read the ſeveral dates of the tombs, of ſome that died as yeſterday, and ſome of ſix hundred years ago, I conſider that great day, when we ſhall all of us be cotemporaries, and make our appearance together. *Addiſon.*

THE END.

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